

RELIGIO PHILOSOPHICAL JOURNAL

LO Draper THE ARTS AND SCIENCES, LITERATURE DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religious Philosophical Journal.

Clerical Denunciation of Spiritualism— A Defense.

Biblical Christianity and Modern Spiritualism. A Sermon Delivered before the Alpha Chapter of the Convocation of Boston University, by Rev. J. M. Durrell.

Sermon partly on Spiritualism, by Rev. E. H. Curtis. First Presbyterian Church, Lincoln, Nebraska.

BY WM. EMMETT COLEMAN.

Since the inauguration of the spiritual movement in 1848, sermons innumerable have been preached in antagonism to modern Spiritualism, from every variety of pulpit,—from Roman Catholic to Unitarian. In an overwhelming majority of such cases, the opposition to the modern gospel of the skies has been based on two alleged facts:—(1) Spiritualism is in opposition to the decrees of God as revealed in the Bible, and (2) its influence and teachings tend to gross immorality. The first of the two sermons named above deals more especially with the first of these allegations, while that of Mr. Curtis is devoted to the asserted pernicious influence exerted by Spiritualism upon its adherents. Both these iterated and reiterated charges have been many times effectually met and refuted by much able advocates of the Spiritual Philosophy than the present writer, and it seems scarcely necessary at this late date to trouble intelligent minds with further criticism or refutation of the oft-exploded clerical animadversions against the beautiful soul-uplifting truth permeating our divine philosophy. However, as copies of these sermons have been sent to me with request that I make some fitting reply thereto, I shall endeavor to present—feebly I fear—some reasons for my dissent from the statements of the two so-called men of God.

The passage selected as text by Mr. Durrell, is one that has done duty in nearly every sermon preached against Spiritualism that I have seen, and is taken from Isaiah viii. 19, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that matter: should not a people seek unto their God? for the living to the dead?" The fact that this is almost the only passage of moment in the Bible that is ever urged as prohibitory of intercourse with departed human spirits is significant. It shows conclusively the exceeding paucity of anti-spiritualistic material that can be found in the voluminous collection of books called the Bible. In addition to this brief and obscure passage, there are sometimes quoted the injunctions in the Pentateuch against witchcraft and necromancy and those having familiar spirits. These few verses constitute the stock in trade of the Biblical opponents of spirit intercourse. And they are all found in the Old Testament, and are of local, temporary application and significance only, like most of the other sayings of Isaiah and the ordinances of the so-called Mosaic legislation. The laws of Deuteronomy, Leviticus and Exodus were prepared for the Hebrews alone, and were adapted to the peculiar circumstances and environment of that people. Very few of them have any bearing upon modern society and culture. They are adapted only to a semi-barbarous people, emerging into an incipient civilization. "Thou shalt not suffer a witch to live" is sometimes quoted against mediumship. Is it not a lamentable fact that the presence of this command in the so-called word of God was a potent cause of the inhuman, diabolical persecutions during the witchcraft mania a few centuries ago? When we think of the horrible enormities committed in God's

name, based on this alleged injunction of the Most High, we wonder that present-day clergymen, who are often better than their creed and better than much of their "inspired word,"—it is a matter of wonder that the clergymen are not ashamed to name this bloody Biblical passage, the inspirer of so much that is damnable and worthy of fabled satan himself. And yet orthodox ministers complacently quote this barbaric command as the voice of the All-Father in denunciation of spirit-intercourse in the nineteenth century! Shame! where is thy blush!

In company with this inhuman injunction there may be found in the Pentateuch a number of other barbarous, unjust and bloody commands purporting to emanate from the God of the universe, which no one thinks of enforcing in this age of the world, and that have no relevancy to the civilization of the present; such as the stoning to death, at the instigation of his parents, of a rebellious son; the stoning to death of a man for picking up sticks on the Sabbath; the stoning to death of young girls (often innocent) on account of the absence of certain dubious tokens of virginity; the teasing of the faithfulness of a wife by causing her to drink the water of jealousy, which if she is guilty shall make her belly to swell and her thigh to rot; and various other absurd, barbaric and unjust ordinances and regulations, the outcome of ignorance, superstition, priesthood and barbarism. As a sample of the divine omniscience exemplified in these books, it may be noted that the hare is forbidden to be eaten because though he chews the cud he does not divide the hoof. Now, the hare does not chew the cud, but the peculiar appearance and movement of his lips led to the opinion in early times that he did. Therefore Jehovah Elohim, the Lord God of Israel, not knowing any better, twice inspired this physiological untruth, in Leviticus xl. 6, and Deuteronomy xiv. 7. Of course the same divine mind, all-knowing, all-merciful, all-just, that inspired the commands concerning the end-chewing hare, the proofs of virginity, the water of jealousy, etc., etc., must have been just as infallibly correct and righteous in his plainer-inspired commands in the same books concerning witches, necromancers, and those having a familiar spirit. The same unerring mind that told the Hebrews that the hare chewed the cud, and that certain bitter water would have a different physiological effect according to the guilt or innocence of the person drinking it, must have been equally as worthy of credence and obedience when he forbade consulting those with a familiar spirit. There can be no doubt that all these mistered Mosaic enactments came direct from God himself, and therefore they should all be implicitly obeyed! Ergo, we poor miserable Spiritualists are wickedly and contumaciously disobeying the infallible, undoubtful and awful commands of the Great Father of Spirits, when we, in all innocence and good faith, hold communion with our fathers and mothers, wives and children. Although, outside of the ten commandments, there is scarcely a law or injunction in the Mosaic ritual and legislation but what is ignored, completely disregarded by the entire Christian church, yet Christian ministers very conveniently resurrect the dead and buried passages about witches and familiar spirits, all irrelevant and obsolete as they are, whenever they want to try and crush Spiritualism. Outside of these passages, and the obscure text from Isaiah cited above, they are at a loss for biblical teachings in opposition to spirit communion; and there is little likelihood that such petty missiles as these texts will have any effect in impeding the onward triumphal march of the latter day revelation from supernal spheres.

The blunders, barbarity, and injustice of the Pentateuchal code, in many instances, is probative that that code never emanated from Deity, and that it is purely human in origin, the work of Hebrew priests and prophets, fallible, semi-barbaric, ignorant, embodying most probably the most advanced thought of their times, and containing much that was good in ethics and sanitation, mingled with much that was puerile, absurd, and in some cases pernicious. That God did not dictate this legislation to Moses, but that the books containing it were written by various unknown authors at various times long posterior to Moses, has been placed beyond all reasonable doubt. Among most unprejudiced intelligent minds the Mosaic origin of the Pentateuch is now abandoned, though all do not accept the conclusions of the more advanced advocate of the "higher criticism," Graf, Kuenen, Wellhausen, Stade, Robertson Smith, et al. According to these scholars, the general conclusions of whom I am convinced, after careful study, are correct, the book of Deuteronomy was principally written in the reign of Josiah in the time of Jeremiah, about 625 B. C., or nearly seven hundred (700) years after Moses; while nearly all of Leviticus, and much of Genesis, Exodus, and Numbers were written by priests during the Babylonian captivity, and first favorably accepted as the law by the efforts of Ezra about 450 B. C. or nearly nine hundred years after Moses. It follows, therefore, that the statements in these books that their laws were given by God to Moses are fictitious, and that they are merely the work of Hebrew priests and others expressive of the ideas of the writer as to what was best for their people. Such being the case, they have no relevancy to nineteenth century Spiritualism; they pertain exclusively to the Jews. The enlightened free-born Americans do not propose to accept the crude semi-barbarous ideas of Asiatic priests liv-

ing 2500 years ago, as their guide in matters of this moment. No matter even though the Pentateuch forbade, from beginning to end, spiritual intercourse of every kind, what matters that to us? Its writers wrote for their day, not ours; for Jews, not Americans; for the fifth to the ninth centuries before Christ, not for the nineteenth Christian century.

It is but just to state that the injunctions in the Hebrew scriptures on these matters arose from worthy motives, and are in keeping with the purer religious tendencies of the advanced Hebrews of old, over those of the surrounding nations. In Deuteronomy xviii. 9-14, is stated the reason why the Israelites were forbidden to countenance witches, enchanters, necromancers, and those having familiar spirits. It is well known that the Canaanites, the inhabitants of the land occupied by the Hebrews, and with whom the Hebrews commingled after conquest of their country, indulged in very corrupt sensuous and licentious religious rites. The Canaanite cult was an abomination to the monotheistic Hebrew reformers, and their prophets and priests sought to make the Israelites a peculiar people, sacred to Jehovah (or Yahweh), free from the moral and spiritual looseness of the Canaanites. The corrupt Canaanite worship included the consulting of familiar spirits, necromancy, witchcraft, etc., and these being commingled with the abominations of their system of worship, the Hebrew reformers necessarily placed them under taboo, and strictly forbade them being made use of by the Jews. Being used in connection with polytheism, in Moloch-worship, and Hebeleusness, their use was of necessity forbidden by the monotheistic Jehovah worshippers, who were endeavoring to guard their people from the impurities and degrading influences of the sensuous Canaanites. Moreover the Hebrew priests and prophets desired that they themselves should be the only ones in the kingdom invested with anointing-savoring of an ecclesiastical, spiritual or religious function. Everything pertaining to divination, prophecy, etc., must come through them; hence one reason for forbidding enchantment, necromancy, witchcraft.

The low, corrupt form of Spiritualism corresponding to the low, corrupt condition of the people among whom it was found in Palestine—which the Bible discourages is quite a different thing from the moral and intellectual Spiritualism of this age; and the ancient Jewish statutes against it have no application to the Spiritualism of Wallace, Crookes, Zollner and Butleroff, Tuttle and King, Denton and Forster. Spiritualism in variant forms, has been an active principle in all lands, all countries, all religions, varying according to the general status, moral and intellectual, of the people among whom it is found. The Canaanites being a sensuous people, its Spiritualism was of the same character. The Jews being of a superior type ethically and theologically, their Spiritualism and their sacred books are full of it, was in some respects of a higher order. It is against the lower, corrupt forms of Spiritualism that Israelitish reformers inveigh; but concerning American and European Spiritualism, which is of quite a different type from the Canaanitish, nothing in the Bible is antagonistic thereto. On the contrary, there is much in the Scriptures, regarded as emanating from God or his accredited agents and servants, that is in accord with present day Spiritualism. This is so well known to the Spiritual public generally, that it is unnecessary to particularize.

The passage in Isaiah taken as Mr. Durrell's text is known to be a difficult and obscure one. The correct rendering and meaning of the latter part of it is a matter of dispute and doubt. In the revised English version, there have been inserted three words not in the original Hebrew in order to express what the translators supposed its meaning is. "Should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Omitting the three words in italics, not in the Hebrew, the meaning apparently is, "Should not a people seek on behalf of the living unto the dead?" and I have seen it so translated. The latter rendering is tantamount to an encouragement of consulting the dead on behalf of the living. However, in my opinion, this is not the meaning of the prophet. In view of the preceding portion of the passage, and of the general character of the teachings of the Hebrew prophets and priests, I think that Isaiah sought to disown the consulting of those having familiar spirits and wizards; this is in consequence of the abominations with which they were connected in Palestine. Still the verse is doubtful, and nothing positive either way can be fully determined. It cannot conscientiously be used either for or against the "seeking unto the dead," in a positive sense. Doubtfully it can be used on either side, though in my individual judgment the writer intended to discourage necromancy and witchcraft so-called. In any event, the passage has no reference to or connection with modern Spiritualism, and is applicable alone to the practice and observances of the land of Judah in the eighth century B. C.

Mr. Durrell says that the New Testament contains only two instances of the dead coming back to earth—the appearance of Moses and Elias to Jesus and the three disciples, and the resurrection of the saints at the death of Christ, as recorded in Matthew xxvi, 52, 53. Our clerical brother very conveniently ig-

nores the numerous recorded appearances of Jesus after death. If Christianity be true, then spiritual manifestations were the most stupendous in consequences that the world has ever seen; and whether Christianity be true or false and whether Jesus really appeared on earth or not after his crucifixion and burial, those appearances, real or supposed, have been fraught with perhaps the most important consequences to the world in some respects that our planet has yet seen.

The whole course of history so to speak, was changed, the civilized world and much of the uncivilized revolutionized, by the alleged appearances of Jesus after death to his disciples, and then later to Saul of Tarsus. Had it not been for these asserted spiritual manifestations, there never would have been in the world such a thing as Christianity, and without Christianity there could have been no Muhammadanism; and it is impossible to conceive what the world would have been to-day had these two important factors in its history never existed. It may be that the present American continent would still be in possession of the red-skinned aborigines, and none of us now living in the New World, saying nothing of those in the Old World, would ever have been born. Our very existence as immortal souls was probably dependent upon the manifestation of the spirit of Jesus to his disciples in the first century.

It was the resurrection of Jesus, real or presumed, that led to the preaching of the first Christian apostle, and finally to the dominance of Christianity in the world. Had not the apostles firmly cherished the belief in the arisen Jesus and his speedy reappearance on earth to establish his kingdom, the Christian church would never have been organized. The death of Jesus evidently threw the disciples into consternation. They regarded him as the Messiah, who was then to redeem Israel from the Roman yoke, and his execution apparently blasted their hopes. According to Matthew they returned to their homes in Galilee, and in all probability had it not been for the alleged appearance to them of the spirit of Jesus, the world would have never heard more of Jesus of Nazareth, the asserted Messiah or Christ. But something occurred which led the disciples to believe that Jesus had reappeared on earth. Some or all of them supposed that they had seen him, and on more than one occasion. The accounts of these appearances in the gospel are very contradictory and largely legendary and mythical; but in Paul's narrative of these manifestations, in I Corinthians, xv., we have what may be regarded as a copious account thereof, written less than thirty years after the time of the alleged resurrection, by one who knew at least some of the parties alleged to have seen the arisen Jesus, and one in a position to be conversant with what was believed by the then living apostles concerning the several post-mortem appearances of Jesus. It was the resurrection then, that led the disciples to continue their propaganda as the Messiahship of Jesus; and returning to Jerusalem they renewed their work of preaching. Now, one of the principal points in their preaching was the resurrection of Jesus. This they advanced as the crowning proof of the truth of his Messiahship, and this it was that led to the establishment of Christianity in the world. Still, had the work of advancing Jesusism in the world been confined to that of the original apostles and their immediate co-laborers, it would have been nothing more than a petty Jewish sect, and Christianity as a universal religion would, most likely, never have been heard of. After the destruction of Jerusalem it would, in a short time, have perished from the earth, very probably. To cause it to become a world-wide faith, it required to be freed from the observance of the Jewish ceremonial law, and to compass this result another striking spiritual manifestation was requisite. If Saul of Tarsus had never been converted, Jesusism (as Jewish Christianity may be termed,) the word "Christian" being of Gentile origin, applied to Gentile converts would probably have died out in the first or second century. Its descendants, called Nazarenes and Ebionites, were early regarded as heretical sects, and perished from the face of the earth long ago. To convert Saul a spiritual manifestation was necessary, and the results of this manifestation, the establishment of Gentile Christianity in the world, surpass probably in importance and far-reaching effects any other event in the annals of our race's history on this planet; unless it may be the establishment of systematic intercourse with the Spirit-world as inaugurated March 31, 1848.

We thus see that Christianity, as a religious institution, is dependent for its existence to day upon not one but two instances of spiritual manifestation. Without the appearance of Jesus after death to his original apostles, there would have been no Jewish or Petrine Christianity; without Jewish Christianity there could have been no Gentile Christianity; without Pauline Christianity; without Paul Gentile Christianity would not have been born; and without the manifestation of Jesus to Paul, he never would have been converted. Ergo, unless the spirit of Jesus had been seen, or had been supposed to have been seen (or heard), first shortly after his death, and secondly, a few years thereafter, Christianity would not now exist, in all probability. When Mr. Durrell says that there is no record in the New Testament of the appearance of the dead to the living save the two instances mentioned by him, as above, we perceive how far from the truth he is, and we are not thereby favorably impressed with the

fairness or general accuracy of his statements on this momentous subject.

I have spoken of the appearance of Jesus as real or supposed. In my opinion, and I think in those of most Spiritualists, there were some genuine manifestations of the spirit of Jesus. The record is not entirely legendary. The details in the gospel are evidently unreliable, but in my judgment the spirit of Jesus was really seen by some of his disciples, perhaps by all, as Paul relates; and I also think that Jesus really did appear to Paul. Certainly Paul and the apostles were profoundly convinced of the reality of these manifestations, and something striking in each instance must have occurred to impress them and him with such marked effect. Whatever it was, the current of the world's destiny has been largely diverted thereby.

I had proposed to examine critically several other portions of Mr. Durrell's sermon, but the length of the remarks already made, warns me to forbear. I shall conclude with some points in replication of Rev. Mr. Curtis's attack on Spiritualism.

Mr. Curtis divides Spiritualists into two classes, the deceivers and the deceived, the knaves and the dupes. He at the outset, manifests his ignorance of the mighty subject with which he is professing to deal, by acknowledging nothing genuine in the movement. According to this learned and astute deliver in things supramundane, deception, trickery, constitute "the be-all and the end-all" of Spiritualism. Verily, "a Daniel, a second Daniel comes to judgment!" But passing aside this perversion of the truth, let us consider briefly the grave charges alleged against the moral character of, not the deceivers, the tricksters, but the poor deluded dupes, the credulous, honest believers.

Instead of making the world better, purer, braver, stronger, Mr. Curtis affirms that wherever it goes, Spiritualism "burns like a destroying fire. It breaks up families. It sows the seed of moral corruption. It unsettles the mind; often dethrones the reason. It unmits its victims for the common duties of life."

For nearly thirty years I have been a Spiritualist, and I have had, during that time, an extended personal acquaintance with the character and work of Spiritualists in nearly every portion of our country. I am familiar with the merits and demerits of Spiritualists, and with the practical influence of the belief in Spiritualism upon its adherents; and my readers are aware that I have not hesitated to speak in plain terms, when occasion required, of the objectionable features and darker phases of certain portions of the comprehensive movement known as Spiritualism. Consequent upon my lengthened experience and extended knowledge about this matter, I am enabled to deny the truth of the sweeping allegations of this reverend believer in the raptures, soul-satisfying doctrines of total depravity, predestination, election and eternal damnation. If Spiritualism had such an effect upon humanity as he alleges, I would at once renounce all connection with it, and labor earnestly to extirpate it root and branch. But, knowing as I do, that pure Spiritualism tends only to the betterment of mankind, morally, spiritually, intellectually, and that it locally the abuse and misuse of its fundamental principles that can lead to such disastrous results as are outlined by Mr. Curtis; that it is only a pseudo-Spiritualism, in the hands of misguided enthusiasts, weak-minded zealots, or designing knaves, which produce such malevolence—I have for years worked for the advancement of the truth as found in the philosophy and phenomena of Spiritualism; at the same time endeavoring, so far as my feeble efforts want, to purge our cause of those noxious excrescences which, by their folly and criminality, have furnished weapons for our enemies to use against us, such as those wielded by Mr. Curtis.

It is true that, in a few cases, comparatively few in number when the vast mass of believers in Spiritualism is taken into account,—families have been broken up and other deplorable moral obliquities have been present in parties professing to be Spiritualists. It is also true that there have also been a few cases of insanity among Spiritualists. But for one case of this kind among Spiritualists, there can be paralleled fifty or a hundred, or more, among Christians, and to a large extent among church members and ministers. If we are to take the accounts in the daily press as a guide, during the last dozen years or so, there seems to have been more cases of gross moral delinquency, adultery, fornication, breaking up of families, etc., on the part of clergymen, ministers and priests, than can be laid to the charge of Spiritualists during the whole forty years of Spiritualism's existence. And in addition to this we have the innumerable crimes, sexual and otherwise, of the leading church members, deacons, elders, class leaders, Sunday school teachers, etc.; besides the host of similar offenses on the part of the ordinary and minor church members. All this is simply among professed Christians, communicants, those claiming to be the salt of the earth, heirs of salvation to the exclusion of the great outside world. When we add to this the enormous mass of crime and vice, disruptive of families, etc., that is due to the beliefs in Christianity who are not church members, the comparatively small quantity of similar viciousness found among Spiritualists, real and pretended, becomes of relatively little moment, as for the breaking up of families, we constantly read in the public press of orthodox preachers being discovered holding

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For the Religio-Philosophical Journal.
CHARLES DAWBARN'S REPLY
To Dr. W. B. Hart's Open Letter.

DEAR SIR: Since you tell me that "I [you] have never discovered that spirits communicate with mortals," I feel that I must largely address my reply to those who have been the readers of your "open letter" to me. I never attempt the impossible; and I do not propose either your conversion to belief in Modern Spiritualism, or to offer you any proof of the truth of its phenomena. If you ever attain a knowledge of your own immortality, it will probably come as a result of your own prolonged investigation; but I propose to show you that you misunderstand the position of intelligent Spiritualists, as well as underestimate the scientific knowledge of those who claim immortality as established by "universal law."

I see that like the mass of skeptics you think a little cheap sarcasm a satisfactory attack upon the contradictions, confusions and inaccuracies exhibited by mediums under control, and I shall probably be again charged by you with "giving away Spiritualism," when I at once admit all that can be said on that subject and laugh at the "child's play" involved in such an attack. Just as coal tar gives us brilliant colors and rare scents, so are these contradictions and inaccuracies the basis of an intelligent Spiritualism to the thinker. Assuming the truth of spirit return I propose to learn its lessons from the very phenomena that arouse your ire; for modern Spiritualism brings with it its own proofs, that stand independent of what any spirit may say or leave unsaid.

Spirit return is simply a question of fact; and those men who reverence a fact as eternal truth can gain satisfactory proof that it is a fact by judicious perseverance. But spirit return is only the alphabet of our philosophy, and like every other alphabet useless unless we learn to spell. I now propose to note a point or two of the many truths that follow as the result of our experience with spirit return, and I purpose to go no further nor faster than the facts will warrant.

Every believer soon discerns that death has not worked any immediate mental change in his friend. Without caring for what the spirit may say, let us take this one fact, and by way of experiment we will give it a religious extension. The fact itself necessarily teaches that the man who worshipped yesterday on earth, will want to go on worshiping to-morrow in his new life; and if he can he will surely build himself a new church there, but his arguments in favor of worship are worth no more and no less than when he was a mortal. He is not to-day an immortal spirit enjoying life, liberty and the pursuit of happiness as the result of faith, or as the gift of God, but he is now in his present position by an eternal law of nature. He goes on worshiping in his new home just as he did in his old one, because like the savage he wants to worship something, and because he has not yet learned the fulness of his own manhood. That is what I mean when I say that that spirit brings me no more proof of the truth of his present belief than does his mortal brother who yet occupies the old church pew.

Spirit return has brought to us evidence almost beyond dispute that man does not gain any step or make an inch of progress towards a higher manhood by what we call death; and we find as a result of extended intercourse, that man the spirit climbs upward by personal effort and in no other way; just as in earth life. This is so entirely in harmony with our mortal experience that we accept it as a spiritual truth. But here comes a startling thought. The higher the spirit the further he is from us unless we are climbing too. That means that we can converse more easily with spirits on our own level than with spirits who have grown up to a nobler manhood. Unfortunately spirits who don't grow bring to us much more of danger than of blessing. We get from them the truth of immortality. They cannot help bringing us that, for their return proves it every time. But spirits who don't grow are, of course, own brothers to mortals who don't grow. We discover that death does not make those grow who do not want to, any more than it stops the growth of those who aspire to become more manly. Man need not grow into a higher manhood on earth if he does not wish to, and that is the case with a great many of us to day.

Just at this point you will stop me to ask what I mean by a growing manhood. This is a question that can be answered without going to spirits for what might be contradictory opinions. The world has a standard already which will keep the man "by" who would climb up to it. It places duty to the front and scorns the man who shirks it. A man has usually three claims of duty to which he must listen:

1. His duty to society as a patriot.

2. Duty to his wife and family, which includes brothers, sisters and parents.

3. Duty to himself.

So the man who would grow can neither sell his vote, be untrue to his wife, nor use his body as a beast.

But the world recognizes a higher standard than this—a step forward, which means growth. It means growth every time when a man is the brightness of his own home; but more yet, when he carries sunshine to other homes; and when a Peter Cooper or an Abraham Lincoln dies, we all know that a growing man has passed into the next life. We don't need either "thus saith the Lord," or "thus saith the spirit." But such men keep on growing after death, and are getting further and further from us unless we are growing, too. He who would do good to others as a mortal will of course want to continue doing good as a spirit; but his labor must be on an ever increasing scale, and will presently become work for a race instead of an individual, since only here and there is there a mortal who could think his thought or catch his inspiration.

I have thus taken an item or two of the many truths we can learn from modern Spiritualism without becoming entangled in spirit contradiction, but there is hardly any limit to its lessons. If spirits who grow into a higher life are presently beyond us, it is equally true that the great mass of spirits who do not care to grow are own brothers to mortals who want knowledge without effort. Modern Spiritualism proves we can easily talk to such spirits. If we offer them a latch key they will come at our bidding; but their knowledge and power is much like our own, and they often exhibit human nature in its lowest and most repulsive phases.

Modern Spiritualism proves to us that we are immortal in our own right, and we smile at the ignorance of the prophets and apostles of every age; not even a Messiah grasped this truth which renders redemption unnecessary, and makes every scheme of salvation a hollow farce. You have heard of the Banshee in Ireland, which appears just before some member of a certain family is going to die. When the child Katie Fox discerned the in-

telligence permeating that tiny rap it was the apparition of a Banshee that meant death to every church system in the world.

Should you ever find "time enough" you can for yourself vastly extend these truths that are fundamental to modern Spiritualism, yet not at all affected by the confusion of phenomenal exhibitions. But I notice your arguments are all directed to the phenomenal evidences of immortality. All that phenomena prove, is that man is immortal by natural law; but when you reach the realm of spiritual man and have left behind the vast territory occupied by man immortal, your perplexities and doubts will die away for lack of raw material. No contradictions there; but truth, eternal truth, just so far as we can prepare our mortal brains to receive it. So I decline to discuss with you the merits or demerits of what spirits say or do, since that is neither the foundation nor the epoila of my Spiritualism.

I now propose to reply to your attack upon the scientific side of modern Spiritualism. You find fault because I say "I approach the material side of spiritual life from the standpoint of scientific discovery and mortal experience;" and you demand, "What has science done, pray tell, in the way of settling this question of immortality?" You further assert that the "vibratory condition of matter is too trivial to be mentioned in this connection." By way of emphatic contradiction I propose to prove that this "vibratory condition of matter" is a key that unlocks many a mystery in spirit intercourse.

The utmost secret of matter seems to be motion. Herbert Spencer calls it "infinite energy," and—perhaps there is no more important thought than the conception that the atom of matter is never at rest, and matter vibrates just as readily above as below our sense; in other words into invisibility. The atom is in motion in the block of ice which is itself permeated by this universal energy, making itself visible in the attraction of cohesion which holds the particles together. When you have placed it over a fire and thus added more force, you have driven those atoms yet further apart, but you still see it and use it as steam. These atoms are moving with an energy unknown before. Add a little more speed to that movement, and man has neither faculty nor scales that will tell him of the existence of those atoms. This is the point I make. Man measures everything by motion. Let the ray of light strike his eye at one rate, of vibratory movement and it becomes a color which he calls red. Quicken the motion and every shade and hue up to violet stands before him. Quicken it a little more and he has—nothing. Lower it below the red and he has—nothing. But, love, hate, anger and fear can all be expressed by vibrations in the atmosphere equally as well as color. Let men and women in the next room grow excited as they talk and the air will bear to us the tale, even if the words escape us. And the most ardent lover must start vibrations in the air, who could neither see nor hear the object of his affections.

Harmony consists in vibrations of similar length; and it means that intercourse actually exists in proportion to this harmony. The human brain is always in motion, but at varying rates of speed, and is only in harmony for the time being with that which is moving at the same rate as itself. We well know that the same brain which now is so cool and beats so calmly for the philosopher may to-morrow bubble, boil and seethe in the fierce tempest of animal passion, in which coarse sensualism half the world's children are begotten into living souls. But there must be harmony of beat, and so the philosopher meets with philosopher, whilst the animal man clasps hands with that which belongs to the brute.

But man is a spirit now, and it is his thought, that which no scientist can weigh or measure or dissect, which sets his brain a throbber, and quickens the motion of the tardy atom; and by thought power man can cool his physical brain as with ice, or build there a furnace to burn up his manhood. You have a brain that vibrates. Your spirit friend has a brain that vibrates too, and both brains respond to this mighty power of thought. The experiments of the English Psychological Society have shown us that thought waves travel from room to room, and across space, but unless these brains are in harmony there will be no interchange of intelligence.

Here in New York is a telegraphic sounder, and the operator whose swift fingers vibrates the electric flash. Away yonder in Chicago sits another operator equally skilled, but unless his sounder be in harmony of vibration with the one in New York he may note pulsating throbs, convulsive movements and a tickling sound, but no sense of the New York thought can reach the Chicago mind. Our brains are instruments for the interchange of thought, and friendship must depend upon harmony between two or more such instruments. The difference between the instrument of metal and the brain, is that you can see one worked by the operator's finger, whilst the other gives an answering tick to every thought of the spirit.

Here stands a spirit whose form is matter vibrating too fast for mortal sense to grasp. He wishes to pass a thought into your mortal brain. His first step must be to learn how to will his own brain to a slower movement, so that mortal thought and mortal language can be possible to his spirit organism; but that is only half the work. He must now find a mortal brain and quicken that into harmony with the lessened vibrations of his own brain. Unless you are a born sensitive he will find it impossible to raise your vibration to his lowered level. You growl and cry "fraud," but all the same he is silent to you, for instead of the two brains vibrating in harmony the spirit can neither give nor receive a thought. He may shake you, perhaps tumble you round, giving you magnetic sensations and a headache, but not a single thought. Across the street, down yonder in a basement, is a woman at the wash tub, and a half-grown child playing with a rag baby. They know nothing of science nor of spirit; yet your friend can play on either brain, and talk right out the same bright loving thought by which you knew him in the past. I might carry this thought much further but here is enough to show any thinker that the law of vibrations is not "too trivial to be mentioned in this connection."

Once again, I notice you object to my assertion, "there is nothing I have yet been able to discover that endows man with a special immortality denied to other life" and you propose to crush my argument and with it my hapless self, by claiming that that would include "quack grass, Canada thistles, gnat, rattlesnakes, etc." Here again I propose to squarely accept the issue you make, leaving our readers to decide between us.

From telescopic nebulae to microscopic protoplasm science finds "universal law" as reigning monarchs, whether as gravity, as evolution, as force, there is not a trace of caprice in nature. Come, the famous

Frenchmen who invented a new religion with humanity as God, declared that the nature and composition of the star must ever remain unknown to man mortal. Science laughed as her spectroscope sang the song of universal matter. Matter is that which is subject to gravity, and the spectroscope declares it limitless as space; and man finds everywhere that the law which governs his own mortal body outruns his telescope and spectrum analysis. Nowhere a ruling God who builds to-day and alters to-morrow, but everywhere universal law!

I know man's ignorance. He does not know what gravity is or where matter comes from; and mortal faculty rests at the point where Universal life flashes from the unknown and becomes a speck of protoplasm under the astonished microscope; yet man can measure both waves of light and seconds of time. He knows that years count by the million in earth history; and the stars tell him that 200,000 years ago the earth's movement brought on a great glacial era, which piled ice mountains high on remains of man, beast and tree, that had been flourishing under the tropical sun. And the stars tell man this had happened before, and will happen again, but all under universal law. Of course this word "law" contains no thought of a law-maker. Such a conception would imply that somewhere matter might have no weight for lack of gravity; gravity lies idle for lack of matter; and universal energy shrivel and disappear into an almighty nothing.

But universal law means that man and everything else comes under one law, and can vibrate out of visibility into invisibility; and if it be under this universal law that man evolves into a life invisible, it can only be a scientific self-conceit that would claim any law as for man alone, and deny it for all below him. Science can show us to-day universal law running right out into the invisible, and although man is himself but one speck of the universal whole, sundry of these specks would claim for themselves an immortality which they deny to all others.

If you, my friend, should ever enslave strength enough to enable you to reach out to spiritual truth, you will find life everywhere manifesting according to surrounding conditions to-day, and therefore, under universal law certain to do exactly the same to-morrow. Man can destroy no atom of matter; can break no conservation of force; and at best effect only a few changes under the law of correlation. Your "half-asthma microbe and your parasites of every maw," are all life expressing itself according to conditions to-day; and under changed conditions that form may disappear; but it is so with man too. He who boasts eternity for form has no grasp of universal law. And to know these truths and accept them is what I call "broadening out modern Spiritualism," no matter how much you may object to the term.

I have probably now reached the reasonable limit of a reply to an "Open Letter;" so I conclude with assurances of respect, and with the suggestion that "from a to z" would be a good motto for every reader of the RELIGIO-PHILOSOPHICAL JOURNAL.
463 W. 23rd Street; New York.

A VISION OF DEATH.

There is something inexpressibly saddening in the change called Death. One does not need to analyze the emotions that it calls forth. They are very complex; and when some near and dear friend has been called away, the void that is left may well account for the sorrow that is felt.

But beyond this natural feeling, there is much in the very word that brings up emotions that are solemn. The process of elimination of Spirit is, in itself, full of all that is touching and sad. The wasting body, often so racked with pain; the decay of the ordinary sense; the rupture of old associations; the launching out into the unknown; the "journey into a far country," of which few possess chair or description; the final struggle, and the hideous accompaniments of dissolution—all these account readily for the mingled memories that cluster round death.

Some who have learned the new Philosophy shrink from the use of the very word. They would fain persuade themselves that Death is abolished in the new light that has dawned upon them. And so they use an euphemism, and speak of anything but the simple thing that stares them in the face. I am not one of these. Nothing that I know causes me to treat Death as anything but a most solemn reality—most touching, most melancholy, and most awe-inspiring.

It seems to me that there is a confusion of thought in many utterances on this subject. Death is an affair of the body, not of the spirit. The body dies; the soul is born into a new life that is but the complement of the old one. I do not shrink from any words that convey that truth, any more than I do from the sorrowful surroundings of the death-bed, and from the inevitable "burying of my dead out of my sight" which is entailed upon me. There is a little suspicion of cant among Spiritualists about Death. And cant in any form is hateful.

Some, again, would ignore the horrors of

Death, in view of what they know, or persuade themselves that they know, about the lot of the spirit that Death sets free. Perhaps we lose a needful lesson by so doing.

Surely it is not well so to abolish the "old landmarks."

When all is said, we know little of the state of the individual soul; and those who pretend to know most are often butchiers or enthusiasts, who prate glibly of what they fancy, rather than of what they really know.

It can hardly be esteemed a blessing that we should slay over that which, rightly treated, is a most solemnizing experience. We know, indeed, that the soul newly enframed has come into its heritage of weal or woe. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered on.

But, indeed, we know extremely little either of the future of the spirit—for we cannot judge its past, nor see how much has been utilized, and how much wasted—or of the reasons which have influenced its character, and, therefore, its future state. We only know that law works in this as in all else, and that "as man sows, so will he reap."

The usual idle chatter about the state of the spirit, its little messages—so frivolous in many cases, so little satisfying in almost all—where it is pretended that it still communicates with earth, I put aside. I know full well that some do cling to earth; and I believe unquestionably that many do seek speech of those who still remain behind. I have no doubt that many gain this communion, a blessed one to some, a snare and a de-

fusion to others. But I should not desire, Spiritualist as I am, that they whom I love should be held in bondage here, unless it were that they might so gain experience that might be serviceable for them.

That is one of the things that I do not know. I emphatically believe that Progress is the law. How that may best be gained I do not know; but I hope not by those methods which seem to find favor with some Spiritualists.

Nor do I know how far my unthinking efforts to establish communion with my friends may be only a refined form of selfishness. I do not know how far I may hurt them, and hold them back; nor how the bringing them again—if I have that power—into an old sphere of temptation, may expose them to peril. I remember once being told by wise guardians that a friend would not be allowed to return to earth. I complained that I sorely needed evidence which I could not get of perpetuated life, and that she could furnish it. I was rebuked by being shown that the spirit would be placed in danger, and that my selfishness might harm and retard her progress. I am inclined to think that such selfishness is frequently hurtful to those whom our wills attract to earth, when it were better for them to be looking away from the old scenes.

This "egotism of the affections" (if I may borrow an apt phrase) is common. I do not myself regard it as being the best outcome of our philosophy. It is perhaps instinctive in us; but it will yield to a wider and nobler knowledge.

If there be a beneficial work to be wrought, and if that bring a soul to earth again, it is another matter. I know that progressed spirits voluntarily, or being sent by those higher than themselves, do come to this nether world, and labor for our good. So delicately-nurtured and refined women work their beneficent mission in the lanes and alleys of our towns, and men honor and respect them for it. These women who adorn a humanity that sadly needs ornament, go where none but themselves dare venture. So I believe good spirits come and do us service; some on general missions of enlightenment and mercy; some on private errands of ministering love. But I would not voluntarily call them to serve my purpose, or to flatter my vanity, or to satisfy an idle whim. "Onward and upward" I would have all to go; and I do not know enough of the laws of progress to risk impeding any one by my private wish.

But these are surface truths. When we have penetrated deeper into that which Spiritualism has to teach, we shall not dwell on them. At present we are "infants crying for the light," and our infantile cry has more of emotion than of reason in it.

Short of this, Death has so many valuable lessons which we ought to learn that I feel astonished at our passing them by. We know so little of ourselves, and of our own spirit, that we cannot afford to pass by any means of learning what we are and how this marvelous mechanism that we call the body is animated and controlled. In the full course of health, when all goes smoothly, we have little opportunity of studying ourselves. But in abnormal states, in disease, and still more at death, much may be learned. The spirit then acts less normally, and as the physician learns the Body in disease, so we may learn something of the Soul.

I have lately had opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may, perhaps, be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do with due reverence. Standing day and night for some twelve days by the death-bed of one very near to me, I have had means of seeing the process of dissolution with spiritual faculties that were purified by emotion until clouded by its excess.

It was the close of a long life. The three score years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of mere repose. Gradually, the faculties had become clouded, and at last it became evident that the physical existence was about to terminate. But we did not know how near or how far off the end might be.

I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased, and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support of a near presence gave, would feed the body and draw back the spirit. It seemed to be a state of constant flux.

For two days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvellous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined as the spirit prepared for departure.

At length, twenty-three hours before Death, the last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long regular breathing showed that life was still there.

With the regularity of some exquisite piece of mechanism the deep inspirations were drawn; but gradually they became less deep and less frequent, till I could detect them no more. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into a new state.

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic cord was yet unbent, and remained so for yet eight and thirty hours. During that time I believe it would have been possible, under favoring conditions, to bring back the spirit had anyone so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are explicable to Spiritualists by simple means. A cause was set in motion more potent than the cause that produced dissolution; and "he that had been dead arose and stood upon his feet."

I believe, as a conjecture, that such effect might have been produced by some such cause in the case of which I speak. But when,

thirty-eight hours after what was pronounced to be death, the spiritual connection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable miracle.

When the final severance took place, the features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. All was over; and, for good or ill, the new-birth was accomplished.

Of what nature that new-birth was, of what sort the body prepared for it, where and in what place it rests—for I am told it is in repose—I know not. On these secret things little information is vouchsafed. But the process, as I saw it, was one of surpassing wonder.

Problem upon problem crowds upon the mind. Was our birth into this state preceded by a life and a death analogous to what I saw? Have we been creatures of another life, or of many others? And are we so to account for the different stages of progression in which we find even those who are born in a similar condition of life and society?

Do we arrive at the plane of Incarnation previously equipped in consequence of the use or misuse of previous opportunities? And is progress in the future a matter of similar growth, vigor, and decay, to be followed by death, and subsequent change of life and state?

There, I am told, a distinct change at the passage of a spirit from one state or sphere to another. Each upward ascent is marked by what strikes me as entirely analogous to what I see death to be. There is a refining, a purgatorial process, from which the spirit comes out with more of the dross purged away, less material (to use a familiar expression), and perhaps less individualized or self-centred.

We know of this world of ours only through our senses; and they are constructed only to take cognizance of molecular structures. Of the ultimate atom—or atomic bodies in any way, and of other structures among the myriad that may fill what we call space, we have absolutely no means of knowing anything. Around and about us may be multitudes of existences, myriads of worlds of unimagined glory which our puny eyes are not made to see. "The glory that shall be revealed" is not for mortal eyes to witness. As the dull body of earth is cast off, it may be that some of this glory dawns

for the Religio-Philosophical Journal.
Evolution the Basis of Political Economy.

BY LEON.

Number Two.

"See plastic nature working to this end!
The single atom each to others tend;
Attract, attracted, to the next in place,
Formed and impell'd its neighbor to embrace."

If we could fully comprehend the various circumstances bearing upon our lives, we could as correctly forecast our immediate future as the astronomer can calculate the time and conditions of an eclipse; and by the same law our perceptions might be so much enlarged that prophecy would no longer be a mystery relegated to the supernatural, but become a simple intellectual process which we might peer ages into futurity.

As all the actions of nature, all the thoughts of men, have a parentage of circumstances, so, also, will each action and thought become a progenitor in turn. Beautiful law! Grand panorama of causation! Certain, tireless and unchangeable, has it come down through the countless ages to produce man; his parent and his guardian, yet scarcely recognized by him even now. But he must learn, and then there will be no more irreparable injuries nor personal wrongs requiring vengeance at hands that ought to be seeking good and not evil to do. There will be no more insanities nor suicides from misfortune, for it will be known that an absolute calamity cannot overtake a human being. Sorrows we shall ever have, but they shall be known as clouds whose darker aspects present themselves toward us when we meet them, and whose "silver lining" will look brighter and brighter after we have passed beyond.

We are told once a week to fear God and keep his commandments. A higher philosophy daily tells us that if we keep his commandments we have nothing to fear. We can only know what His commandments are when we have obtained a thorough knowledge of the natural law. Through the law of evolution we shall begin an investigation of the nature of man. If we can learn his material and the mode of his structure, we may be able to determine the purpose for which he is constructed, and aid in carrying out the design of the builder; as a skillful mechanician would know the purpose of a mechanical device from its parts and be able to set it up and operate it, although he had never been instructed in its name or use.

In order that I may not be misunderstood, I will at once state that I do not believe that Darwin's theory of evolution is the correct one. Whilst he made a grand stride toward the temple wherein lie concealed the truths of the philosophy of life, his feet were not permitted to enter therein because they followed materialistic ground. He reasoned alone of the things that are tangible to the senses, forgetting that so far as such things have power, action or consequence, they have it by a moving force which eludes the grasp of sense and the analogies of physical science.

The law of evolution—of gradual growth, instead of instantaneous creation—is everywhere manifest. Little by little the human mind enlarges in its perceptions of the great book of nature. Some French writer, perhaps Jacolliot, said that it took five thousand years for the evolution of an idea. In this sentence he expressed a volume of wisdom, and yet he was not absolutely correct. Where is there a perfected idea? The God-idea has been the chief one for many thousands of years, and it remains to-day as imperfect as man himself, and can only improve as the higher conceptions of man are evolved. But we shall discuss mental and moral evolution, later on.

In teaching that the lowest types of animal life have improved and insensibly merged themselves into the higher and thence into the highest, and that thus along the line of generative descent the agencies of "natural selection" and "survival of the fittest," have produced the human race, without a break in the type between the lowest animal and man—all this change produced by physical modification and growth—Darwin did not depart so far from the ordinary range of thought as to be beyond the comprehension of the contemporary reader. Hence his theory was readily received and has been generally adopted. Had he taken the deeper soundings of the great ocean of evolutionary causation, from which we have been coming through all the ilimitable ages of the past, in and by which we now live, and probably shall continue to progress forever, he would have been laughed at as a crank while living, and at death would have been carted off to fame's potter's field. Nevertheless he has earned the monument that marks the place where he is not, and we should be thankful to him for the substitution of the idea of growth in accordance with eternal law for that of a direct creation by a capricious will that might say, when the work was done, "It repeateth me that I did all this."

The feet of man have been lifted from the mire of Genesis, and they will now carry him to heights ethereal not dreamed of in the philosophy of materialistic evolution. I think that there can be no doubt but that we came into existence through a process of evolution, and that by the same process we have grown up to our present comparatively elevated condition, and that the end is not yet.

But to my view the spirit or mentality is the exponent of the law of evolution. It is this that has presented an unbroken living fine from the first vegetal cell up to the complex organism of man; and the development of the spiritual part from its beginning as the vital force of the first cell into a human soul, has required the successive use and abandonment of each type, or physical form intermediate between.

By careful attention and full feeding animal forms are improved and enlarged. Greater power and mobility may be given to the organs which belong to them as a type, but we will search the animated world in vain for an instance of the addition and transmission of an organ or a faculty. In nature a type or form is a legal boundary of organization, and no radical change is possible without this organization, and rebuilding in obedience to a new impulse. This impulse is the progressive element and were it to always retain the same habitat no progress could be made, because its powers would be limited by the capacity of that habitat. Hence the necessity for its abandonment of form after form, as it outgrows them. Thus has the vital force of the vegetable, the mentality of the animal, and finally the spirit of man, been the sole moving, shaping power in all organized matter. Each one of the myriad types is but the materialized demand of spirit for a momentary recruiting station where it may gather to itself new elements of power, and when it has acquired new faculties its demands are for a more complex organism which is evolved in obedience to this law of spirit demand. The synergy of exterior demand and exterior supply of material evolves the type in accordance with that demand.

Perhaps if the mental eye could penetrate deep enough into the past it might see a youthful world only a few millions of years old, and behold in the lightning's flash the birth of life. But no matter how this attribute of God became concrete with matter, it was evidently inherently disposed and empowered to clothe itself with material. Being itself but an atom at first, its wants were met by a miscellular plant. Outgrowing this, its demands resulted in higher and still higher forms, until it reached the dignity of a sprig of moss, which having no power to take on new organs nor to exercise new functions, was in turn laid aside and a higher organism evolved corresponding with all the elements thus far acquired by the life-principle. Thus in obedience to the restless energy and irresistible force of the vivifying principle, type after type arose to be used, and cast away when outgrown. And thus the germ of life goes on evolving type after type, each one of which is a prophecy of God's purpose, which we shall see made unmistakably manifest when we reach the last type which is man.

At a certain point in the line of forms we are uncertain whether to class the organism as vegetable or animal, because it partakes of the nature of both; but a little further on it is found to be distinctly animal; a new day in creation has dawned and sentient life has been ushered in. Heretofore we have only seen the action of vital force upon matter; now we shall see mentality, low and feeble, but growing as it continues to step from type to type.

Physically considered, each type is a distinct and separate creation, evolved at the behest of the infant spirit which never stops never rests, never for a moment ceasing to add volume and diversity to its powers until the apex of animal life is reached, and from its windows in the human face divine a soul looks out upon a world of material form, all of which it has unconsciously used in its own up-building and which it may henceforth use consciously while the ego analyzes itself and learns to supply those needs that are separate and distinct from the wants of the body.

In the development of the vegetable kingdom is seen alone the push of vital force. In the development of the animal we see the addition of instinct, which is a tractive force in the direction of the gratification of its appetites. In the organization of man is superadded intellect, an additional tractive force—which beckons him on beyond the gratification of sense—beyond the needs of the body, into those delightful fields of speculation, and those beautiful gardens of abstract imagery where the soul well might revel were it disembodied.

Being capable of understanding his wants, he proceeds to supply them, and of his own volition starts up to scale the grand intellectual and moral heights that shall take him ever nearer—but never quite unto—his father God.

(To be Continued.)

Late July Magazines Received.

THE PHRENOLOGICAL MAGAZINE. (London, Eng.) Contents: Hon. W. F. Cody—Buffalo Bill; The Mission of Love; Rough Notes at the Academy; Phrenology of Irish Leaders; Hygienic and Home Department; Notes and News of the Month, Etc.

CHILD CULTURE. (New York.) This monthly is devoted to the interests of parents, kindergartners and teachers.

THE NEW ENGLAND MAGAZINE. (Boston.) Contents: Portrait of Moses Brown; New England Educational Institutions; The Lillies; Conservatism in Terms of Measurement; Sharkey; Moses Brown; The Ancestral Ghost; Isms—Spiritualism—by Hudson Tuttle; Notable Women of New England; Historical Record, Etc.

Early August Magazines Received.

ST. NICHOLAS. (New York.) The Mid-Summer number of this sterling magazine is as usual varied and entertaining. The Boyhood of Oliver Wendell Holmes is well told by W. H. Ridings; Mary Hallock Foote contributes An Idaho Picnic; Winning a Commission is concluded; Fiddle-John's Family enters on the second chapter, and Jenny's Boarding House is continued. General Baden describes a Great Battle fought in Forest, and the Brownies amuse the readers this month by going a fishing. The poems, Jingles and Illustrations add much to the beauty and enjoyment of the month's contents.

THE ELECTRIC. (New York.) The Queen's Jubilee is represented by two articles. Victorian Literature and The Progress of Thought in Our Time, both noteworthy productions; Swinburne has a powerful poem on the Jubilee; Our Great Competitor studies the future of the United States. Mr. Gladstone attacks some of the conclusions in Lecky's last volume of England in the Eighteenth Century. The papers entitled Russia as the Enemy of English Trade and The Origin and Interpretation of Myths, are suggestive and interesting. Earthquake Warnings, will be read with profit by the many who have been alarmed by earthquake convulsions.

THE POPULAR SCIENCE MONTHLY. (New York.) The second paper of the Hon. David A. Wells on the Economic Disturbances since 1873, opens the August Popular Science Monthly. Ex-President A. D. White continues his New Chapters in the Warfare of Science; Astronomy with an opera Glass describes what can be seen in the Moon and the Sun with that little instrument; Henry L. Reynolds, Jr., in The Metal Art of Ancient Mexico, inquires whether the Aztecs, previous to the arrival of the Spaniards, worked in gold, silver, etc.; Changes in the Aspect of Mars, gives an account of some recent discoveries; Charles S. Ashley offers argument against Educational Endowments; and Grant Allen gives a review of The Progress of Science from 1838 to 1886.

BABYLAND. (Boston.) The little ones will find plenty to amuse them in the August number.

New Books Received.

The following received from New York: Cassell & Co.

THE REPUBLIC OF THE FUTURE or Socialism. By Anna Bowman Dodd.

CALAMITY JANE. A story of the Black Hills. Rainbow Series. By Mrs. George E. Spencer. Price, pamphlet, 25 cents.

A REVIEW OF THE EVIDENCES OF CHRISTIANITY. In a series of Lectures, delivered in New York City in 1882. By Abner Kneeland. Boston: J. P. Mendum.

Mrs. Julia Ward Howe's portrait will be the frontispiece of the August Century, accompanying a note by herself concerning the origin of the "Battle Hymn of the Republic" appended to an article by Brander Matthews on "The War of the War." Mr. Matthews gives authoritatively the origin of several of the principal war-songs, North and South, with the authorized text.

BOOK REVIEWS.

(All books noticed under this head are for sale at, or can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

"CRACKER JOE." That is his name. He lives down in Florida. He is numerous; and usually as uninteresting as plentiful. By accident or circumstance, at considerable intervals of time and space, he is rarely likely to become worthy of passing notice. The particular Cracker now in mind is "drawn from life" and made to title a novel in Roberts Brothers' (Boston) "Name Series." The story seems a quite faithful transcript of Florida life by one who has made it a careful study, and gone deep enough into the Cracker soul to touch the core and demonstrate that, now and then, at least, even a "Cracker" is worthy to be rated fairly human—that he even sometimes glimpses the noble and good. The anonymous author pulls the throttle wide open before getting through two pages, showing a vigor of style and dexterity in handling the Cracker dialect that is most refreshing. Here is a bit of Cracker Joe's talk, which will have a very realistic and mournfully true coloring for some—but we hope for none of the NORNEN'S readers. A New York family in financial decline is about settling on a farm which Cracker Joe, whose true name is Joe Carew, has sold for their use. Joe is contemplating their immediate arrival thus discusses to his superior little wife: "Strange how poor folks tends this way. Business gone to smash?" Go to Florida. Health broke down? Go to Florida. The idiots seem to think that Florida's a cure-all for empty pockets, worn-out lungs, 'n' dilapidated characters. Now I don't want no folks to live them condemned lands, who go round the country with orange groves in their pockets preaching up that Florida's the poor man's paradise. I'd like to kick 'em, I would."

"You were poor, once, Joe," gently interjects his wife.

"I'm a born Cracker, I am; there's a difference. Florida's no kinder to poor folks than any other place; but let a man come here with any sort of an income to live on, 'n' he kin make a paradise, that's he's the right kind of a man. I tell you Florida sand an' no respecter of persons now."

One can forgive the author for drawing it mildly on the dialect, and putting into Joe's mouth English enough to choke him. The truth he tells is what many an one would like to have known without learning it by sad experience.

Joe is not the real hero, nor even second man in the drama. The story remilts one of the good men in the days when stock companies walked theatrical boards and the day of stars was still below the horizon; when every actor was perfect in his way and all of them interesting. The story is bright, its moral tone good, and with no blood curdling episodes to harrow one's soul it is well sustained from first to last. The style is masculine in its crisp directness, but here and there between the lines and in the turn of a sentence comes the psychometric intimation that after all the writer is a woman. Like many another book of to-day, written for the populace, this has a touch of the supernatural, and though the coloring is faint yet it indicates that the writer is far more familiar with the psychical side of life than this book records. One dollar buys it.

Delightful and Accessible.

The resorts of Minnesota and the Northwest are attracting much attention, both on account of their beauty, healthfulness and accessibility. In the latter regard the new short line of the Burlington Route, C. R. & Q. R. plays an important part. Over it through trains are run to St. Paul and Minneapolis from either Chicago, Peoria or St. Louis, with the best equipment. Including Sleepers and Dining Cars, that the inventiveness genius of the day has produced.

At St. Paul and Minneapolis direct connection is made with trains for all points in the Northwest, as well as Portage and Puget Sound points.

At all principal ticket offices will be found on sale, at low rates during the tourist season, round-trip tickets, via this popular route, to Portland, St. Paul, Minneapolis and all principal resorts in the Northwest. When ready to start, call on your nearest ticket agent or address Paul Morton, General Passenger and Ticket Agent, C. R. & Q. R. Chicago, Illinois.

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system, diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

I. O. O. F. Announcement.

The Transportation Committee of the Sovereign Grand Lodge, U. O. O. F., to-day announced that the grand official route from Chicago to Denver and return in September will be Chicago, Rock Island & Pacific Ry., Kansas City to Denver, returning via Burlington Route, Denver to Chicago. Official train will leave Chicago for Denver at 2 P. M., Wednesday, September 18th.

"The Education of the Blind" will be discussed in a series of Open Letters, beginning in the August Century. They are written by a blind man, and present what will be, to most readers, a novel view of the subject.

What is said to be one of Edward Atkinson's most valuable, suggestive, and timely economical papers will be given in the August Century. It is entitled "Low Prices, High Wages, Small Profits: What Makes Them?"

It is estimated that not less than 9,000,000 kittens are annually brought into this sinful world. Of these the great majority are miserably drowned—a practice which is destined shortly to be done away with by the recognition of the cat as a fur-bearing animal. Bugs of selected distillates and tortoises shall already, quite expensive, and excellent imitations of various furs are made in this material. Taxidermists, too, are advertising for kittens by thousands to stuff for ornamental purposes. At present the only purpose to which they are applied in this country is the manufacture of carriage robes, but vast numbers of them are sent to Europe, where they are in great demand for coats and hats, dressing-gown linings, and other garments.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. Simmons, Cohoes, N. Y.

"I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." Mrs. M. J. Davis, Brookport, N. Y.

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The Relgio-Philosophical JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the Relgio-Philosophical JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 6, 1887.

Demonology of the Bible.

According to the Bible there are apostate angels, just as there are apostate men, only according to the prevailing interpretation men fell in their root, Adam, while the angels had no racial root, and apostatized by individual volition. With some qualifications this may be allowed to pass, as a Hebrew conception. These fallen angels are therefore, self-appointed visitors for personal ends and gratifications. They thus stand discriminated from and contrasted with the angels of the Bible, as the messengers of God. They are in the later times occasionally conceived as organized under a great leader, who is denominated Satan, Diabolos, Apollyon and by other titles; and in that light they are a few times called his angels, of which witness the remarkable description of the final judgment in Matt. 25th.

The first mention of these disobedient spirits is in Genesis, 6: 1-6, according to one interpretation. It is said the sons of God saw the daughters of men were fair, and they took wives of them, and their progeny were wicked monstrous giants. It has been supposed by some interpreters that the "sons of God" mean religious men who had been devout worshipers of God, and the "daughters of men" those belonging to irreligious families; but that is only a vain effort to gloss the gross superstition of the early narrator. "The sons of God shouted for joy," it is said, at the creation of our world, and they are supramundane beings, from which come these spirits who are snuffed of feminine human beauty. Byron and other poets and romancers have made effective use of this old story.

"Familiar spirits" is a term which early makes its appearance in the Bible, and it seems there was a dominant class of religious teachers who opposed these spirits and the profession of association with them, and all resort to them. Invoking them was called witchcraft. It appears to have been the same thing as what we know as Spiritualism, and the witches who had familiar spirits were evidently mediums; and these were persecuted so far as they did not co-operate with the ruling priestly power, and ascribe their intelligence and mediumship to the god and his angels which they and the state authorities had agreed to recognize. Such has been their history through all the ages till within a comparatively recent period. In this age and country they cannot be treated as King Saul treated the mediums of his time, making their vocation a capital crime. People are now doing what Saul did at the last, consulting them often—rather secretly, if not in disguise.

Because these spirits and their mediums were independent of the organized orthodox priesthood, the spirits were called wicked spirits, demons and devils. This has been the treatment they have received in all ages, and the "orthodox" so treat them yet. When Jesus exorcised demons, he was accused of doing it by the help of Beelzebub. He asked them who gave the same power to some of their own sons. He did not arrogate exclusive agency in that kind of work, as the Christian church generally assumes and advocates. There were other Jews of his time who exercised that power, and he was willing to recognize it, and when his disciples would monopolize this practice and forbid its exercise to others, he rebuked them, and defended the independents.

Whatever their enemies or those of modern Spiritualism may say, it is clear that those "familiar spirits" are to be differentiated from the Satan of both Testaments and from the oppressive possessing demons of the New Testament. Those familiar spirits were friendly to their mediums, and gave proof of power and good will to aid those who resort-

ed to their mediums, else there would not have been such resort to them. It was for this reason and end that Saul sought the medium at Endor, and he was not disappointed, and the medium showed herself a sensible, kind and humane character.

Very different is it with Satan. He is always the "adversary" of man as well as of God; and he never appears or operates but for evil. All spirits who are associated with him are conceived as of the same character. Of this malignant class are those who possess the bodies and souls of men as recorded in the first three Gospels. It is only Spiritualists who in these days can make any sense of such narratives or seriously and scientifically construe and expound them as historic. To all others they must appear either as supernatural or as superstition. To Spiritualists they are neither. They are possible and scientifically verifiable facts. They violate no known law. On proper evidence it is just as reasonable to believe that disembodied spirit influence and affect directly and sensibly for good or evil, in various degrees, the bodies of men, as that men affect each other here. There is no known law of thought or of physical causation that stands in the way. One knows not how one possesses and controls and affects one's own body. How then can one know that no other spirit can affect it?

Of course if the opposition begs the question by standing on materialistic assumptions it is easily done, and so the JOURNAL leaves that seat for those who occupy that ground. If all human consciousness is only the motion of organized material atoms it follows that all conscious power ends with organic dissolution. But that is the point in debate; and neither it nor its opposite is to be assumed by either party and made the basis of an argument. We must inquire for evidence independently, and judge on the basis of all attainable evidence judicially sifted and weighed. On this evidence as so far developed, to adopt the condemnatory phrase of Spencer, only "an overwhelming bias," to the contrary can prevent us from seeing and acknowledging that the probabilities are immensely in favor of the substantial historic verity of the Gospel narratives affirming demoniac possession, because similar phenomena are affirmed in all lands and ages, while in our own time they are exceedingly numerous and well attested and critically verified.

How Shall the Heathen be Saved?

It appears from a daily paper that another church is having serious trouble over the proper method to save the "poor heathen." The latest from heathendom is that the Episcopalians are having trouble with their Chinese missions. At two of the missions at Shanghai, it seems, the missionaries in charge have introduced "novelties" in the services, and assuming an air of independence, have been acting very much as if they owned the missions, and have been teaching the attendants ideas of worship which are inconsistent with the teachings of the church, if not positively dangerous to the future peace and serenity of heathen souls. Rev. Dr. Elliott H. Thomson, the senior missionary, has written a letter upon the subject which has been published. In it he complains of the use of colored stoles, albs, chasubles, and berettas, of wafers and the mixed chalice, of the sign of the cross used in the consecration of the elements, of bowing as the elements are blessed, and of the lifting of the cup toward the cross, and of the sign of the cross used in administering the bread and cup.

These innovations, of greater or less significance, and which are more novel in Shanghai, though not more lawful, than in some of the parishes at home, have been a pain and grief to Dr. Thomson and he has gone so far as to announce his intention not to receive the holy communion again in St. John's college or where these innovations are practiced. To the ordinary individual, of course, the innovations will be regarded as innocent forms—methods adopted to reach the heathen—but Dr. Thomson takes a very serious view of the situation; so serious, in fact that he will hereafter refuse to commune at that particular mission unless the recalcitrant missionaries humble themselves, abandon their new forms, and acknowledge the authority of the church as of far more consequence than the salvation of the entire city of Shanghai. Three of the missionaries, however, are against him and in favor of the "ritualistic plague," as some churchmen call it, but Bishop Boone, who is connected with that work, and now in this country, is with the offended brother. He has written an admonition on the subject, in which he says the innovations are not justified by the general wish and consent of the church, and enjoins their discontinuance until he returns and more formal action can be taken.

This agitation among Episcopalians is about as sensible as the remarks of an old farmer who, standing at a gas well, sadly declared that it was just ruining bible prophecy to dig such things. On being asked to explain he said: "If the oil and gas are all pumped out of the earth, don't it stand to reason that there will be nothing left inside for the final burning up of the world? It is just spoiling bible prophecy, and ought to be stopped."

We are pleased to receive the Relgio-Philosophical JOURNAL of Chicago as an exchange. It ably supports the Spiritualistic doctrine and is entertaining throughout.—*The Maple Leaf, Albert, N. B.*

The Apparent Dead Brought to Life.

The medical profession does a brilliant bit of work occasionally, as illustrated in the case of Patrick Burns, of Buffalo, N. Y. He was apparently dead. Indeed, the doctors had obtained points for the death certificate, sent for the minister, had in fact made all the arrangements in such an event except seeing the undertaker, when it was resolved to try a desperate remedy. It was decided to open the windpipe, insert a tube, and keep up artificial respiration. The operation was performed by Dr. Fell, with the assistance of Dr. F. R. Campbell and L. D. Michael. At noon the man was still alive and in much improved, though critical condition. Burns had been drinking heavily during the last few days, and when taking his usual dose of opium made a mistake and took too much. During the afternoon the patient recovered consciousness, recognized his friends, and became able to ask for what he wanted. If the operation could have been performed sooner there would have been no doubt about his recovery, but Dr. Fell was not called till the patient had been unconscious for a couple of hours. This is the first time the experiment of opening the trachea and pumping air into it from a tube connected with a bellows has ever been tried, and will cause a revolution in the treatment of cases of opium poisoning.

"He was about gone," said Dr. Campbell, "when Dr. Fell thought of using the bellows by which animals are kept alive during vivisection. We made an insertion in the trachea, introduced a tube, and then used the bellows. The effects were noticed at once, and he began to revive. At 2 o'clock he was out of danger. This is the first operation of the kind, we believe."

"Then, if this treatment is followed, morphia poisoning will not be fatal?"

"That is what Dr. Fell and I think."

"And what is the theory?"

"Simply keeping the lungs filled with oxygen; that is all that is necessary in any case of this character. We think it quite a discovery" modestly concluded the doctor.

Suing The Mormon Church.

George S. Peters, United States Attorney for Utah Territory, has filed suit against the trustees and managers of the Mormon Church in behalf of the United States to disincorporate said church and wind up its business.

The petition alleges that property valued at \$3,000,000, \$2,000,000 in real estate, and \$1,000,000 in personal property, is owned by defendants. It sets forth the law of Congress prohibiting any church from owning more than \$50,000 worth of property, and the sections of the Edmunds-Tucker law of 1887 providing for the disincorporation of the Church of Jesus Christ and the Latter Day Saints by proceedings as here instituted and escheating its property to the United States for the benefit of the common school fund of that territory. The petition asks for the appointment of a receiver, and that all books, papers, etc., belonging to the church be turned over to him, together with all deeds, notes, and property of every description. The court set Sept. 15th for hearing the petition, and ordered subpoenas to issue to all parties in interest to attend on that day, when all objections to granting the prayer of the petition will be heard.

A Minister Shackling a Boy.

The case against the Rev. Thomas B. Arnold of the Christian Home, from which Bob Ferguson ran away, was dismissed by Justice Eberhardt. Mr. Arnold had been arrested for shackling Bobby in order to prevent him from running away. Only the defendant was in court. Bobby has been taken home to LaGrange by his father and neither of them was present. In dismissing the case Justice Eberhardt said: "After a very careful examination of the law I have come to the conclusion to discharge the defendant, as the evidence does not warrant a conviction in the absence of a vicious or depraved motive. Though it is my opinion that the evidence is not such as to make the defendant amenable to the law, the investigation of this case and the attention we have given it, have the advantage of exposing and informing the public of the peculiarly primitive practice followed by defendant to redeem and save our wayward youth. The defendant is certainly guilty of a grave error of judgment, when he undertook to discharge a line of duty for which neither natural capacity, training, nor previous experience had fitted him. I for one am convinced that a man may be a devout Christian gentleman, an amateur philanthropist, and yet be a very poor pedagogue."

The news comes from Rome that the conclave of twelve American Bishops named by the Vatican for a decision as to the advisability of the Roman Catholic Church interfering with the Knights of Labor, voted ten to two against intervention. The technical decision reached was that "There is no occasion for the church to make a special delivery regarding the Knights of Labor." The congregation here, after examining the question, arrived at the same decision, and the secretary of the congregation communicated this result to Cardinal Gibbons of Baltimore in a note containing the usual formula, nihil inquit. Subsequently an attempt was made from the United States to induce the Vatican to reverse this decision, but the Holy See refused to reopen the question.

A Spiritualist Minister Mill.

The avidity with which individuals in the mercantile section of the Spiritualist body reach for titles and tithes would be ludicrous were it not ridiculous. Affecting to despise leaders, authority, and worldly honors they grasp every bauble they can lay hands on; and in such slimy shoddy, endeavor to make themselves and others believe the decoration is "all wool and a yard wide." One H. C. Wilson of San Francisco and local notoriety, who runs a chartered society at the Golden Gate has built a machine for labelled all sorts of people with the title, "Minister of the Gospel." He is doing a thriving business with it, and to prove his faith in it as an excellent calcinifer and penny persuader he has caused himself to be labelled. As that unconscionable liar, petty gambler and swindler, W. R. Colby, has had the same label pasted on his forehead, its intrinsic value will be readily perceived.

Having lifted himself by his bootstraps to the altitude of a "Minister of the Gospel," Wilson now aspires to display his new dignity before the eyes of admiring thousands at the eastern camps; but being impudent, the services of that mediumistic fraud, Elsie Crindle-Reynolds, are brought into requisition. She advertises in the San Francisco Chronicle of the 23rd ult., to give a séance for the benefit of this "highly esteemed," etc. Gents \$1; ladies 50 cents. If this sort of beneficary work is only pushed with vigor, the advent of Prof. H. C. Wilson, Minister of the Gospel, may soon be looked for at Cassadaga, Lake Pleasant and Onset.

It is just such idiotic attempts as this farcical minister-of-the-gospel business that furnishes the color of warrant for much of the ridicule and contempt thrown at Spiritualists by superficial observers and bigoted antagonists. Neither the JOURNAL nor the large body of intelligent and reputable Spiritualists look with any more favor upon the pretenses of these mushroom "ministers," and pseudo-mediums, than does the outside world.

In defending against the JOURNAL's strictures upon these venal aspirants, it is no argument in extenuation to point to the Christian minister, West, who left his wife in Indiana and fled to Missouri with his paramour and there murdered her, and who was afterwards aided in escaping by his Christian wife; nor to speak of the Methodist brother who when a commissioner of Cook County, was wont to partake of the Lord's Supper, and then, hastily wiping the sacred emblem from his lips, hurry away to secure his share of the "bootle," nor of the devout Episcopalian communicant who paid \$11,000 as a bribe to secure the coal contract and then considerably waited a whole year before again approaching the communion table; nor to mention the Christian banker in a Kansas town, who as president of the Y. M. C. A., was a shining light of piety for the youth of the village and who skipped to Canada one night after stealing the deposits.

Weird Picture of a Tomb.

We learn from the Dover (Del.) Index that Mr. J. H. Vane has in his possession a photograph of the monument of the late Hon. Jno. M. Clayton, in the Presbyterian churchyard in that town, that is attracting considerable attention, and has caused not a little comment. Mr. Vane is a photographer, and in March last photographed the monument. He was accompanied by a boy. When he looked at the plate he saw things never dreamed of in connection with the monument, and showed them to the boy. The latter no sooner looked at the plate than his hair got on the perpendicular and his feet had an uncontrollable desire for home. The monument is a very large, fine, white marble one. The tomb rests upon a dais under a heavy marble canopy, supported by handsomely-carved pillars. There is a space of several feet between the tomb proper and the marble canopy above. And now comes the strangely supernatural feature of the photograph. Between the tomb and the canopy above can be distinctly seen the head and shoulders of a white-skinned man. Peering around the right-hand corner of the tomb, as if watching him, can be seen the head of a woman with gaze fixed intently upon the place occupied by the photographer. Floating in the air above the monument can be seen the shadowy countenance of a large, smooth-faced white-haired man, with eyes and mouth open and the expression being one of astonishment.

Blind Tom, the Musical Medium.

Judge Bond of Baltimore, Md., heard final arguments July 30th in the case of Thomas Wiggins, or Blind Tom, the celebrated pianist, against Gen. James N. Bethune. The judge passed an order which takes Blind Tom out of the custody of Gen. Bethune. The order is that James N. Bethune, who has kept Blind Tom in his possession since the day of slavery, shall deliver him to the United States marshal on Aug. 16th next at Alexandria, Va., and the marshal shall deliver him safely into the hands of Eliza Bethune, who was appointed Tom's committee by the supreme court of New York on the same day and place, and also that Gen. Bethune pay over \$7,000 to the order of the court for the credit of Blind Tom as his earnings. There is another suit pending against John G. Bethune for \$100,000. Eliza Bethune, the present committee, was appointed at the request of Charity Wiggins, the mother of Blind Tom, who instituted the suit against the Bethunes about two years ago, to recover the possession of her son and for the earnings of his concierge which Gen. Bethune had received.

The Fall Mall Gazette of England says: "Perhaps the most interesting thing about the jubilee celebration by the Eton boys, was the Latin ode with which the musical part of the fete concluded. The ode, *Post Lustra Decem*, was not indeed particularly noticeable in itself, but it had a curious origin which deserves recording. Both the words and the music were actually dreamed by Dr. Warre, and although 'the Head' is said not to have any scientific knowledge of music, musical experts declare that the tune is an excellent piece of recitative. This curious circumstance, which recalls Rousseau's dream to the memory, shows even more impressively than all the crowds and cheering what a hold the Queen's Jubilee exercised over the minds and imaginations of her subjects."

Clerical Attacks—W. E. Coleman in Reply.

The JOURNAL's able correspondent, W. E. Coleman, contributes to this number a reply to a couple of pulpit attacks on Spiritualism which is commended to the dispassionate attention of the clergy, and all others, who have sufficient love of truth to receive it from outside their sectarian lines. Mr. Coleman stands on common ground with the JOURNAL, and is as ready to denounce and expose the follies and frauds in Spiritualism as to proclaim its truths and encourage its honest and faithful mediums and exponents. He has, therefore, a special claim to the attention of non-spiritualists. Spiritualists of the JOURNAL stamp do not believe in "defending the cause right or wrong." Having perfect confidence in the central claims of Spiritualism and in the saving power of its principles they do not fear criticism but court the severest investigation, and sharpest criticism, only demanding that both shall be in a fair and candid spirit.

GENERAL ITEMS.

Mrs. Ada Foye will return to Chicago about the middle of September to complete her engagements here and further east.

An immense migration movement to Western Siberia of the peasants and farmers of Central Russia is in progress. An agricultural crisis is threatened as a result of the exodus.

"No better antidote could be devised or desired to the errors of Mr. George, that Progress and Poverty," says the Inter-Ocean. Price, cloth, fifty cents; paper, twenty-five cents, postpaid. For sale at this office.

The Secular Review gives the following concise summary of the effects of English misrule in Ireland during the reign of Queen Victoria: Died of famine, 1,225,000; evicted by landlords, 3,000,000; emigrated to other countries 4,180,000.

The JOURNAL is requested to announce that the Carrier Dove of San Francisco is about to change from a monthly magazine to a weekly paper. Terms, \$2.50 per year; single copies, ten cents. Those interested can address The Carrier Dove, 32 Ellis St., San Francisco, Cal.

Mrs. Mary V. Priest after closing her summer school in mental healing at Cleveland will leave there about the 15th, for a few weeks stay at Niagara Falls. In September she will begin another course of lectures at Cleveland, arrangements for which are already perfected.

Edwin Arnold has in press a new volume of poems. One of these, "In an Indian Temple," is a dialogue between an English official, a Native dancer, and a Brahman priest, embodying some Hindoo metaphysics and moral questions in a light lyrical setting, full of original colors. It will be published in the autumn by Trubner.

Geo. H. Brooks has been lecturing and holding a grove meeting at Le Roy, Minn. He is to hold a grove meeting there again the first Sunday in August. He has also lectured at Lime Springs and Chester, Iowa, and Etna, Minn. He lectures at Etna again the 2nd Sunday in August. He also has an engagement at Pine Lake Camp.

Miss Anna Huse has filed papers in a breach-of-promise case against the Rev. Mr. Roberson, pastor of the Plymouth Congregational Church of Scranton, Pa. She asks for \$50,000 damages, and claims that she has documentary evidence to prove her case. The church has rallied to the support of the pastor, declaring that the whole thing is a blackmailing scheme. There is likely to be a lively time-over the case, if it gets into the courts.

A Cleveland, Ohio, correspondent writes: "The Cleveland Metaphysical Association" seeks the recognition of the RELIGIO-PHILOSOPHICAL JOURNAL. Its members are the students of Mrs. Mary V. Priest and their first meeting was held on Wednesday, July 27th. It starts out with a membership of twenty-seven and of every member it can be said "good and faithful servant," for in the general conference meeting which followed the address of their teacher, there was not one who did not report progress; some alleviated, some sickness cured, some soul re-lived. Long live the C. M. A."

The physicians and citizens of Newtown, Ohio, are exercised over a most peculiar case. Mr. John Rose, aged 92 years, and the oldest man in Clermont County, is the victim of a sort of mental disorder that affects him strangely. When he goes to sleep, he sleeps a day and a night. His spells of sleep and of waking are of equal length of time. When awake Mr. Rose recognizes no one, not even the members of the house, and he continually talks to his attendants in a peculiar and not at all disagreeable tongue that is not understood. The case baffles all who have attempted a diagnosis.

The Fall Mall Gazette of England says: "Perhaps the most interesting thing about the jubilee celebration by the Eton boys, was the Latin ode with which the musical part of the fete concluded. The ode, *Post Lustra Decem*, was not indeed particularly noticeable in itself, but it had a curious origin which deserves recording. Both the words and the music were actually dreamed by Dr. Warre, and although 'the Head' is said not to have any scientific knowledge of music, musical experts declare that the tune is an excellent piece of recitative. This curious circumstance, which recalls Rousseau's dream to the memory, shows even more impressively than all the crowds and cheering what a hold the Queen's Jubilee exercised over the minds and imaginations of her subjects."

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INFORMATION ON VARIOUS SUBJECTS

Anubis.

ELOGY FOR THE DEDICATION OF THE ACTOR'S MONUMENT IN EVERGREEN CEMETERY, BROOKLYN,
N. Y., JUNE 6th, 1857.

Could we but feel that our lost ones are near us—
We in our darkness and they in their light—
Could we but feel that they see us and hear us—
Ah, what a splendor would stream through the night!

How this great world, in its jubilant madness,
Hopeless no longer, nor vagrant, nor blind,
Grandly would blaze through the heaven of gladness,

Sprouting the cloud of its sorrow behind!

Still soars the jest to the echoing rafter,
Still the gay throng sparkles over the scene,
Still the sweet air is a ripple of laughter,
Red gleams the rose and the myrtle is green;

Still the lights flash, and the trumpet is sounding,
Pennons are fluttered and banners unfurled—

Where is the grace and the genius abounding?

Once that redeemed and illumined the world!

Where are the hearts that were tenderly plighted,
Long years ago, in the kingdom of flowers?

Where are the hands that were fondly united?

Where are the eyes that looked love into ours?

Yesterday was it, that sadly we harkeened,

Hearing no longer the one cherished tone?

Yesterday was it, the heavens were darkened,

Leaving us stricken, bewildered and lone?

Little by little the roof-tree is crumpled.

Slow from the branches the leaves drop away,

Year after year we are broken and humbled,

Near the desolate end of the play.

Red in the West, where the cloud-rock is scattered,

Lowers, defeated, the fugitive sun;

Dreary and cold, like the life it has shattered,

Night covers all, and our journey is done.

Is there no more, when this pageant is ended?

Here, where they slumber, the violet blows;

Here with the bird-note divinely are blended

Soul of the lily and heart of the rose!

What though the rage of the tempest may cover,

—With its anger, the shuddering plain—

Soon will the kiss of its heavenly lover

Thrill it to verdure and beauty again.

Ah, when we burst from this fettered existence,

Born into freedom and loosed into space,

How shall we spurn, at what infinite distance,

All that has bound us in earthly disgrace?

Who shall conceive what the soul may inherit?

Who shall declare the unspeakable biles?

Requited and safe, in that world, for the spirit

True to God's thought through the trials of this?

Dark for them, now, whom we hallow and honor,

Dark and forlorn is the stage that was theirs;

Peace, with the garment of silence upon her,

Brooks o'er the dust of their sorrows and care.

Low lie their heads with the cloids of the valley;

Never again will they come at our call;

Vainly around their cold ashes we rally;

Quenched are the lights, and the curtains must fall.

Ends not this world in the night of denial?

Not for a grave were illumined the spheres!

Forward and far from this bondage and trial

Love reaps, in rapture, the harvest of tears.

Only for us is the pang of bereavement;

Their the same mission, yet more than the same—

Letter powers, and nobler achievement

Wrought with the music of sweetest acclaim!

Labor and pain, that were never required,

Passionate hope, that was never fulfilled,

Dreams and desires, that were baffled and blighted,

Pure aspirations, defeated and chilled,

Weary vicissitude, strife and dejection—

Fate gave them these, till it gave them release;

Here the great heart of a comrade affection

Gathers them home to the bosom of peace.

Hallowed be ever this dream-haunted haven;

Hallowed the shaft that we consecrate here!

Never again will the pinion of raven

Herald the specie oblivion near?

Sentinel roses, bloom faithful and tender?

Guardian heavens, smile lovingly down,

Clouds in your sorrow and stars in your splendor—

Pouring the incense of deathless renewal!

WILLIAM WINTER.

Angels on Earth.

Two remarkable women have passed away from the scenes of their industrious philanthropy within a few days of each other. The elder of the two, Miss Dorothy L. Dix, had acquired a National reputation for her labors in behalf of the pauper, criminal, and insane classes of the country. She began her career in a school for girls at Boston, but soon left pedagogy for the broader field of philanthropy. She went to Europe in 1834 to study the methods of the asylums there, and three years later helped establish lunatic asylums in several of the States, Illinois among the number. In 1845 she secured the passage of a bill through Congress, making an appropriation of lands for that purpose, but it was vetoed by President Pierce. During the Civil War she had entire control of the hospital nurses, and when the war closed she devoted herself anew to the care of the insane. When five years ago she was taken sick in the midst of her great and generous work, the State of New Jersey offered her a home for life in the asylum she had founded, and there she died.

The other woman was Miss Jennie Collins, whose area of operations was more restricted but hardly less important than that of Miss Dix. She was a working-girl in her earlier life, but in the Civil War she found time to devote herself to the care of the wounded and inaugurated many successful schemes for supplying the boys in blue with comforts they could not otherwise have had. When the war closed she devoted herself to the working-girls. She had been one herself, and she knew their trials, sorrows, and temptations. She advocated their rights in private and public. She enlisted the sympathy and assistance of merchants in their behalf. She organized the benevolent institution known as "Bodin's Bower," where the homeless could find a home and all working-girls could be sure of having good advice, shelter, and assistance, and comforts they could not obtain elsewhere. Her whole life since the war had been devoted to the interests of working-women. She was their friend, guide, and counselor, and they will sadly miss her now that she has gone.

Miss Dix died in her 91st and Miss Collins in her 60th year. They were alike women of unusual intelligence, of indomitable will, and of great energy. They were alike characterized by a beautiful and unselfish love for the poor, helpless, and unfortunate, and they devoted themselves to a life of self-sacrifice for the interest of others which is as rare as it is beautiful. They alike died without money, the one an asylum, the other in the house of a friend, but they were rich in the consciousness that they had done the work of the divine Master and in the spirit which He inculcated. They have made the name of spinster sacred. No person should speak it reproachfully hereafter, remembering the lives of these two women and what they did for humanity. Their records convey their own lessons and show that there is something higher, nobler, and grander to be done for woman than is involved in platform shrieking and garrulous demands for suffrage. They have passed on to their reward. They were poor in earthly compensations, but their good deeds remain to bear witness to their beautiful lives.—Chicago Tribune.

Gurner Fisher writes: I very much esteem your paper, and look for its coming with impatience. I find it much food for thought and encouragement. Some things shock me—many write with disrespect of others' religion. Right or wrong, it is to most men a very sacred matter. Spiritualists are very bitter and unkind in their opinions. Truth, while it makes man free indeed, should also make them charitable.

Prof. Carpenter Defended.

To the Editor of the Religio-Philosophical Journal:

I was considerably angered and somewhat amused also to-day in reading in a recent number of the JOURNAL, kindly sent to me by my esteemed friend Charles Dawson, that the San Diego Sun seriously asks the question, "Is Prof. Carpenter a fraud?" because he presents to the public subjects alleged to be in his employ. If the article in the Sun refers to Prof. A. M. Carpenter, of Boston, Mass., then I would like, Mr. Editor, to bear testimony that the stalwart, though genial and kindly Professor, is far from being a fraud; on the contrary he is one of the most powerful of living mesmerists, and always courts the most searching and thorough investigation of his powers in the lines of mesmerism and its resultant phenomena. Of his ability I know personally, both as an investigator and as a subject, having been mesmerized by him both in public and in private—partly in the line of investigation; and partly with a view to the employment of mesmerism as an aid in the development of the singular phases of mediumship with which I am endowed, and of which the spiritualistic and secular press have spoken so pleasantly of late.

My investigations were conducted in his own home, as well as among his class of subjects upon the stage in Horticatural Hall, Boston, and one night upon the stage, out of a class of twenty-five persons of all ages and of both sexes, I saw the Professor place twenty-three of this number under perfect mesmeric control at one time, and give the most wonderful exhibition in the mesmeric line I have ever witnessed. For many years the Professor has occupied this hall for periods of three months and more, consecutively, always attracting large audiences, and winning the most favorable endorsement of both press and people. Truly, Mr. Editor, a fraud could thus hold the stage in "Modern Athens" year after year, and that too, without exposure by the Boston newspaper men, the brightest and sharpest in their line in the world—who would delight in showing him up, instead of praising him, if unworthy of praise? I once stood by Prof. Carpenter's side when one of Boston's distinguished clergymen personally asked the privilege of using his name for membership in the American Society for Psychical Research, stating that the society would "regard it an honor to have Prof. Carpenter's name on its rolls." This incident alone is sufficient to prove the respect and esteem in which he is held at home, while nothing stronger could possibly be adduced as testifying to his ability as a mesmerist.

Away back in the early dawn of our Anglo-Saxon civilization, and forward into comparatively modern times, burning at the stake was a common and acceptable form of punishment for an interminable list of crimes. It was commonly regarded as an easier death than hanging, and was, therefore, inflicted on criminals of less flagitious offense, and on women. In some instances, however, the condemned were ignited and cooked simultaneously, in order to give her the advantage of both systems. Women were frequently drowned, too, especially adulteresses and witches; being sometimes put in a bag along with a cat or a snake and pitched into a pond. For the former class of giddy things smothering in mud was not infrequently prescribed. In 1599 the High Court of Edinburgh sentenced Grisell Mathon "to be taken to the North Loch and there drowned until she be dead." In Bavaria, circa 1450, the wife of Duke Albert the Pious was by order of her father sacked up and dropped off a bridge, but she got free and was about to reach the bank when the executioner thrust a long pole into her hair and held her down. In France at about that period it was legal to burn people alive, and much later a special law was "lobbied through" in England, conferring upon a criminal of unusual talent the distinction of boiling in oil. Plain boiling in water was common enough; and in the executioner's expense account for the last rites of Friar Stone, at Canterbury, are the following items:

Pardon me, please, for adding a few words in relation to the professional subject, which appears to be the burden of the wall of the Sun. To start with, an entartainment: cannot be given without subjects that is a settled fact. If well-known citizens will not consent to act as subjects, the Professor must either use subjects of his own or dismiss the audience. In either case he is pronounced a fraud by the thoughtless; a fraud because the people will not give him a chance to show his power, and a fraud because of mesmerizing people he has not mesmerized before! Very bright remarks, perhaps, to people who know nothing of mesmerism; very silly to those who understand it. But the Sun intimates that the subjects simulate. Verily bosch! No person can simulate mesmeric phenomena a moment without detection by the watchful. But, continues this bright laundry which rises in the West, the subjects who have been mesmerized before respond with an "eagerness" to the call of the Professor for volunteers, and the performance moves with "too much smoothness and regularity" etc. The fact is, after having been mesmerized a few times, subjects become infatuated with the delightful sensation, and really become impudent after a while to be called forward to be experimented upon; little wonder, then, that they display "eagerness." As to the "smoothness and regularity" of the "performance," why, Mr. Editor, that is the very best proof of its genuineness! If the subjects were blunderers and stumblers, well might people question the genuineness of their movements upon the stage; but the fact that the mimic life they are leading is real to them; that the faculties called into play in the abnormal condition are for the moment abnormally developed; that such action naturally leads to the performance of their imaginary parts with absolute correctness as to details;—these things, to the thoughtful and observant, prove beyond question that the subjects before them have passed the borderland of the normal, and they would be surprised indeed, if the "performance" did not then run with "smoothness and regularity."

Since my last meeting with Professor Carpenter, I have developed what my newspaper friends and local scientists declare to be remarkable powers as a mesmerist, which I exercise when free from newspaper cares, in private, for scientific purposes; my finest feats are always performed with a young lady whom I have mesmerized hundreds of times, and in whom I have developed the faculties of music, clairvoyance and trances; seeing and hearing without the natural eye and ear; giving a perfect diagnosis of diseases with eyes tightly closed in the deep somnambulistic sleep; besides others, to say nothing of placing her, by mere exercise of will power, into a sleep so profound that a surgical operation was performed without pain, and absolutely without her knowledge. Over and over again have I been invited to give an exhibition of my powers, but have invariably declined because of the exacting cares of newspaper life. But for the point! Suppose I should accept sometime; of course the first person to be introduced would be my chosen subject. Then ye Gods, Mr. Editor, if I happened out in San Diego I might as a mighty hulky would go up from the Sun because of the employment of a subject developed in my own home, to do the most marvellous things in an abnormal state, and that too, with wonderful "smoothness and regularity"! It is a perfectly parallel case, as you are doubtless aware, Mr. Editor, and indicates the worthless character of the average criticism of the honest mesmerist, and also indicates in my fine feats are always performed with a young lady whom I have mesmerized hundreds of times, and in whom I have developed the faculties of music, clairvoyance and trances; seeing and hearing without the natural eye and ear; giving a perfect diagnosis of diseases with eyes tightly closed in the deep somnambulistic sleep; besides others, to say nothing of placing her, by mere exercise of will power, into a sleep so profound that a surgical operation was performed without pain, and absolutely without her knowledge. Over and over again have I been invited to give an exhibition of my powers, but have invariably declined because of the exacting cares of newspaper life. But for the point! Suppose I should accept sometime; of course the first person to be introduced would be my chosen subject. 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Then ye Gods, Mr. Editor, if

For the Religio-Philosophical Journal.
The Fountain of Life.

AN INSPIRATIONAL POEM BY MRS. R. SHEPARD
LILLIE.

Fountain of Life! I know not,
I have sought in vain, and now
I seek within my own soul,
Some power to show me how
I may attain to knowledge;
Where I may find some name,
Some power to tell of life,
And how and whence it came.

They have often called thee "God,"
Have reverently worshipped thee
In days long gone before.
But though I listened gladly
My heart still yearned for more.
I seek o'er all the earth-plane,
See altars builded high,
And temples reared unto thy name,
Thou Lord of earth and sky.

And thou creative source of life,
Of wisdom and of love,
They tell me thou art everywhere
On earth, in heaven above,
I wander over the green earth
And pluck each blossoming flower;
I look within its little heart
And ask its wondrous power.

I stoop down to the fountain
Bright bubbling at my feet;
I taste its laughing waters,
I let its music sweet.
It sings to me its sweetest songs,
It tells of central source,
How starting from the fountain head
It runs its course.

I follow it until at last
It mingles with the sea.
Then turn once more, fount of life,
I go in search of thee.
Then standing by a giant tree
Out there in yonder glade,
I ask how leaf, and fruit, and flower,
And branch and trunk were made.
And mark and listen for reply.
It does not tell me how or why.

Then turning to man's dwelling place,
I look in some fair human face.
And see what seems a diviner thing.
I hear it talk, and sweetly sing
Of God, and of the love he bore,
Perchance 't will tell me something more.
I ask, but hear this sad refrain,
"With you, I'm seeking light through pain."

Then from the earth, I look above,—
See beings full of truth and love,
I ask them if Life's source they know,
Then with their bright heads bending low,
In silvery tones they answer me,
"We still are seeking it with thee;
And still we trust in God above,
And that he ruleth all in love."

A Haunted House in Copenhagen, Denmark.

The Medium and Daybreak contains the following: It would, perhaps, be of some interest for your readers to be made acquainted with certain recent occurrences in a house in Ny Toldbodgade, Copenhagen, which are the topics of the day, and bid fair to give Spiritualism in Denmark a most unexpected and needful start, as Spiritualism until now almost unexceptionably has been ridiculous in the eyes of all so-called reasoning people, above all in the eyes of those who most influence the public opinion—the journalists. A correspondence article from Copenhagen to a provincial paper runs thus:

"The haunted house in Ny Toldbodgade is, perhaps, destined to act a similar, if not superior, part as a matter of sensation, as was the case some years ago with the well-known house in Lægegade, where 'the devil was loose.' There, if we are correct, the haunting only lasted for some days; but in Ny Toldbodgade it has gone on for months, goes on till this day, and the story of the little boy, amusing himself by climbing the door-bells and then running away, is now unanimously declared to be apocryphal. Almost every evening and every night the family in the said house are troubled with strange sounds, partly in the rooms, partly on the staircase. Knockings are heard in the walls, loud scratchings apparently issuing from the same; pieces of furniture are hurled about all on a sudden, two iron chairs, which stand on the landing are literally flung up and down stairs, etc. The inhabitant of the house is a goodly-situated merchant, Norwegian by birth. Several witnesses have been present, among them people of indisputable veracity, who most positively confirm the truth of these mystical phenomena. A high policeman has on one occasion been present and heard various sounds mentioned, and he himself saw one of the iron chairs being hurled down the stairs by an invisible power. He was accompanied by a Spiritualist. This person invoked the 'spirits' and made them manifest their presence through various sounds, knocking, scratching, ringing, etc. The policeman set watchmen around the house and investigated personally the different phenomena without discovering any natural cause whatever. He then sent the said 'spirit-conjuror' off together with all present, and now he himself communicated with the 'spirits' and got their answers through knocking, etc. The Norwegian gentleman tells terrible things of what he has witnessed. One night came suddenly a large and heavy iron stand from an adjoining room, floating through mid-air into his and his wife's bedroom. He arose, and moved with some difficulty the rather curious eight-hand back to its place. Both his wife and two children witnessed this occurrence. What here has been told will of course seem highly incredible to the readers, but we repeat, that fully reliable eye-witnesses have given confirmatory report as to the facts. The 'hauntings' have caused quite a rumor, and are discussed everywhere and by everybody. It is said, that circumstantial precautions will be arranged for fully perpetrating this mystery."

So far the correspondence. Reporter of this can upon his own account assure, that persons of his acquaintance from personal investigation fully confirm the truth of all the said circumstances. The explanation will not be difficult for Spiritualists.

H. L. HANSEN.

Kjøge, Denmark, June 11, 1887.

Unaccountable.

It is reported that the late Miss Catherine Wolfe had a codicil to her will prepared, that was to leave several millions of her fortune at the disposal of the authorities of the diocese of the Protestant Episcopal Church. At the very moment of taking the pen into her hand she was stricken with faintness and had to defer signing till another time, which never came. This fact is commented upon as a most remarkable thing, and not at all understood. We venture to say that if those millions had been going to the support of the spiritual philosophy, the event would have been accounted for far and near by our orthodox friends, showing the great disuse of God. But, in the contrary case, it is simply unaccountable. Nothing comes by chance in this world, but often for a better or ready explanation, the word is used without a definite meaning. Miss Wolfe herself could doubtless tell why she was not permitted to consummate the bequest.—Golden Gate.

For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists.

General Greeley, of Arctic fame, and now the Chief of the Weather Bureau, will have a narrative in the Midsummer Century, entitled "Our Klivigok; an Episode of the Lady Franklin Bay Expedition."

Chronic Coughs and Colds
And all diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. "I consider Scott's Emulsion the remedy par-excellence in Tuberculosis and Sinusous Affections, to say nothing of ordinary colds and throat troubles"—W. R. S. CONNELL, M. D., Manchester, O.

G. W. Dillingham, Publisher, successor to G. W. Carleton & Co., has in press a novel entitled "At the Mercy of Thibaut" by Augustus J. Evans Wilson, author of St. Elmo, Infidels, Beulah, etc. Mrs. Wilson's novels are probably more widely read than those of any other American author, and their popularity is well deserved.

The Reason Why

Ayer's Pills are so popular, that while always reliable as a cathartic medicine, they never leave any ill-effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Bern, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

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Clerical Denunciation of Spiritualism.

(Continued from First Page.)

adulterous relation with the wives of others, in most cases both wives and husbands being members of the guilty minister's church. Who broke up Theodore Tilton's family? Was it a Spiritualist or a Christian minister?

Is it not true that the misdeeds and failings of the simple believer in Spiritualism are trumpeted to the world as virtually the effects of Spiritualism, though Spiritualism itself condemns the wrong-doing, and the wrong-doer acted in direct contravention of its teachings? When a Spiritualist is detected in crime or vice, almost invariably the press tells us that he or she is a Spiritualist, thus by implication laying the fault at the door of his belief in that fact. But when Baptists, Methodists, Catholics, etc., are similarly exposed, reference to their religious creed is rarely made. The injustice of this is apparent. There are all kinds of persons calling themselves Spiritualists, precisely the same as in all other religious bodies, good, bad and indifferent; and Spiritualism is no more responsible for the defects and misdeeds of its adherents than are the other sects for those of their believers. In each case, as a rule (though not without exceptions), the fault lies in the natural defects of our weak human nature (what theologians misleadingly term original sin), and not in the particular form of faith that may be held. Human nature is largely the same, whether Catholic, Protestant, Spiritualist or Infidel.

As for Spiritualism dethroning the reason and unfitting its victims for the real duties of life, it suffices to say that the few cases where naturally weak minds have been rendered insane by the abuse of Spiritualism, are as nothing in comparison with the hosts of intellects dethroned by orthodox Christianity. The asylums are largely tenanted with mental wrecks, made so by religious excitement and the study of orthodoxy's horrible, irrational dogmas. There is nothing in the beautiful, soul-cheering, rational teachings of Spiritualism, Unitarianism, or Universalism, to impair the reason or unduly affect the mind. But a sincere belief in and a thorough realization of the awful import of the monstrous doctrines of orthodox Christianity are enough to graze the brain of any sensitive, tender, loving, sympathetic soul.

Let Mr. Curtis and the other clerical detractors of Spiritualism survey the history of Christianity, in all its baleful influences upon humanity and the domestic relations. Jesus is reported as saying that no one could be his disciple unless he hated his father, mother, wife, brother, and sister (Luke xiv. 26); and again he said that he had come to divide father against son, son against father, mother against daughter, and daughter against mother (Matthew x. 34, 37; Luke xi. 51, 53). Yet again he promised to all who had forsaken home, or wife, or brethren, or parents, or children, or land, for his name's sake, that they should receive in this life manifold or an hundred fold (what wives, parents, children?) and eternal life in the world to come (Matthew xii. 29; Luke xviii. 29, 30). If those teachings do not positively encourage the disruption of families, and tend to unfit their followers for the common duties of life, then language has no meaning.

Among the women named as following Jesus from place to place, and ministering to him of their substance, at least one married woman is mentioned (Luke viii. 1, 4). It is probable that she had obeyed Jesus's mandate and forsaken her husband to follow him. Paul also discouraged the marriage relation, and in so far his teachings tended to unfit men and women for the common duties of life. Think of the multitude of men and women untrained for the common duties of life by the asceticism and monasticism of the church, almost from its inception down to the present. Note the number of Christian devotees who, in the early ages of the church, forsook their families, wives, children, everything, to become recluses, hermits, monks. Think of the millions of innocent people, men, women, children, inhumanly butchered by the accused Christian fiends of all ages. Not only did this religion break up families, and unfit its votaries in large numbers for the real duties of life, but it deprived parts of families, and oft whole families, of life altogether by the million. The history of Christianity is in great part one long record of bloody butchery, inhumanity, depravity, meanness, and hellishness incarnate. Adultery, fornication, family disruption, unfitness for life's real duties, crown its march from the days of Jesus to the present time. To the Rev. Mr. Curtis and others of his faith, inveighing against the moral corruption of Spiritualism, may be commended the words of their Lord and Master: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

San Francisco, Cal.

Notes By the Way.

Letter from Manchester, England.

To the Editor of the Religio-Philosophical Journal:

One of the most active workers for Spiritualism in Lancashire, himself a remarkable physical medium, latterly clairvoyant and trance, has gone home since I last wrote. I refer to Dr. William Brown, of Burnley. It has been my good fortune to know him for ten years: the more I knew of him the more sincerely did I respect him; but suddenly, with scarcely any warning, he was stricken down, and within twenty hours he was free. Two or three hours before the final change he said to his dear wife, "Sarah come and kiss me for the last time," and after a few words he was controlled by his mother, who spoke through him to the sorrowful wife words of cheer and encouragement for a considerable length of time. After she had done he fell asleep and awoke in the Land of Light. The last words spoken by his mortal lips were spoken by his spirit mother through him.

As a gentleman said to a skeptic: "Do you think, if it were deception, that a dying man, knowing his time was limited to minutes, would deceive his wife at such a time?"

It was Friday afternoon when he passed on. The same evening at our séance, about nine P.M., a curious influence came over me. I felt powerless, speechless and my head felt as heavy as lead. After a while I began to feel faint, and painful sensations about my heart and throat, and was compelled to hold my sides and rub my chest. Indeed, my sensations became so unpleasant that we closed the sitting earlier than usual. A clairvoyant present said: "There is a spirit standing back of you, Mr. Wallis, making passes over you. He lays his hand on your shoulder and looks at you very lovingly, he appears so anxious to make you speak if only one word, and looks disappointed because he cannot."

"What is he like?" inquired my wife.

"A tall broad-shouldered man, bald head, broad face, black beard."

We failed to identify him then, but the following morning a letter arrived informing us of the departure of Dr. Brown. We knew at once that it was he who had visited us the previous evening. Upon inquiry I found that my sensations tallied exactly with his symptoms. By his request, I officiated at the interment of his remains, when a large number of persons assembled to show their respect and sympathy.

OPENING OF A SPIRITUAL TEMPLE.

The Oldham friends have lost no time since the laying of the foundation stone of their new Temple by Mrs. Britton, as reported in my last, for on Saturday, July 2nd, it was opened with a successful concert, and services the next day at which Mrs. Wallis was the speaker to a crowded audience at night. The building is seated for 450 persons; will hold 500; it is plain and unpretentious, but very compact, well arranged, ventilated and a capital hall for speaking in.

The movement here is spreading steadily and our people are organizing for work.

On Sunday last I attended the anniversary at High Peak, near to the well known matlock bath. The services were held in a tent surrounded by some of the most beautiful scenery in the world. A few friends have taken the matter up. Private séances were held at which striking evidences of spirit presence and identity have been received. A spirit controlled and gave the name of Samuel Drew, asserted that he died in 1833 and gave many other particulars. One day Mr. Walker, the medium, was in Manchester on business, when he heard a voice, "If you go into that old book store you will find something belonging to me." Mr. Walker went in and enquired "have you any works by one Sam'l Drew?" The shopkeeper said "No." However, after a few further inquiries he said he thought he had a book written by a Drew in the early part of the century, and after a short search returned bearing in his hand a volume upon "The Immateriality and Immortality of the Soul," by Sam Drew. Friend Walker departed with his treasure, filled with delight. It appears that this Drew was a shoemaker and an atheist in his earlier days, but being studiously inclined became a B. A., and an advocate for immortality. No one in the circle knew anything of such a person. Mr. Walker assured me he was totally ignorant respecting him, and was only too pleased to find that all particulars given through him by spirit Drew were corroborated afterwards in this singular manner. What would our telepathic friends make of a case like this?

THE BLIND RESTORED.

Mrs. Ball of 27 N. Church St., Sheffield, suffered for years from chronic bronchitis but in Aug. 1884, she became seriously ill. Her sight failed her. She became blind in the left eye and nearly so with the right. One doctor after another was tried with no benefit—in all five of them. The patient spent nine weeks at a hydropathic establishment. Dr. Snell, the cleverest eye doctor in Sheffield, was called in. No hopes of recovery were entertained. The sufferer was confined to bed in a darkened room. She became so weak and ill that all about her expected that death would take place and preparations for the sad contingency were made.

Mrs. Ball, as a last resort, as it is said drowning men catch at straws, remembered that twelve months before a medium had proffered his services (only to be ridiculed and refused by Mr. Ball who was skeptical), and sought him, thinking that as the doctor had given up hope the medium could do no harm if he did no good. Mr. Wilkinson, the medium, visited Mrs. Ball on Monday, Jan. 1886. He magnetized her as moved to do by his spirit controls, and begged that no more medicine should be given. Not a drop of medicine was used by the patient from that time, either internally or externally, although Dr. Snell was permitted to call for a week longer.

On Tuesday Mrs. Ball was so much better that she got up from her bed. On Wednesday she left her room and went about the house. On Friday, when the doctor called, she was assisting to prepare dinner. He was astonished, and said she had got on so marvellously well she must take care and not run too great risks. He said as she was so much improved he thought he would not need to call after the next Monday, to which Mr. and Mrs. Ball agreed.

When I saw her she could see to read, or thread a needle with spectacles. The left eye is slightly weak but still improving. For the past eighteen months not a penny has been spent on doctors, although for the previous year £100 would not cover their cost.

Needless to say that Mr. and Mrs. Ball are now ardent Spiritualists. This answers the question, "What is the good of it?"

But it has done more, it has exerted a refining influence upon Mr. Ball, who was a hard business man, driving, stern and unsympathetic. The spirit people have taught him the lessons of temperance, forbearance, sympathy and love. He has experienced in very truth a "change of heart," and instead of the harsh methods he was wont to employ, is considerate and helpful to those he has to deal with.

As he is an auctioneer, and has many cases from the courts, it will readily be seen that he has a large field for the exercise of kindly sympathy towards the unfortunate.

This is only one incident of many known to the writer, but is a fair sample of the Spiritualism that spiritualizes.

We are having delightfully dry and sunny weather. The rain fall in Manchester, verbally a wet city, has been but seven inches during the six months of 1887, less than one-half of the average. Indeed, many places are threatened with a water famine. I saw three astrological almanacs a few days since. It was quite amusing to read their weather forecasts. They were all wrong together. How's that for the science?

Yours fraternally,

E. W. WALLIS.

A writer in the New York Tribune says: "In Ecclesiastes, Chap. II, Verse 8, Solomon says: 'I got me men singers, and women singers, and musical instruments of all sorts; and, behold, all was vanity and vexation of spirit.' From this it is evident that Solomon 'came to grief' trying to run a National Opera Company. He could manage 500 wives; 700 concubines, and the Queen of Sheba, but the opera was too much for him."

J. R. Huntington of Amesbury, Mass., has decided to erect on the public square of that town a heroic bronze statue of his maternal ancestor, Dr. Josiah Bartlett, one of the signers of the Declaration of Independence. A portrait of Dr. Bartlett by Trumbull will furnish the sculptor, Karl Gerhardt, his inspiration. Dr. Bartlett was the first Governor of New Hampshire after it became a State.

Three clergymen belong to a fire company of Cambridge, N. Y., and one of them is its foreman.

Woman and the Household.

Feminine Brain and Push.

Clever English Girls; the "Thunderer" talks about Them.—Prof. Rachel L. Bodley.—Co-education.

The London Times, of June 20th, has a remarkable editorial upon the success achieved by a young woman, Miss A. F. Ramsay, in my last, for on Saturday, July 2nd, it was opened with a successful concert, and services the next day at which Mrs. Wallis was the speaker to a crowded audience at night.

The building is seated for 450 persons; will hold 500; it is plain and unpretentious, but very compact, well arranged, ventilated and a capital hall for speaking in.

The movement here is spreading steadily and our people are organizing for work.

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Mr. Walker went in and enquired "have you any works by one Sam'l Drew?" The shopkeeper said "No." However, after a few further inquiries he said he thought he had a book written by a Drew in the early part of the century, and after a short search returned bearing in his hand a volume upon "The Immateriality and Immortality of the Soul," by Sam Drew. Friend Walker departed with his treasure, filled with delight.

The Times also mentions that, in the Medieval and Modern Languages Tripos, a Miss R. M. Hervey was in the first class while among the male candidates there was no one who took more than a second-class, and that "it has been a lady's day at Cambridge."

That paper then goes on to say: "This two-fold victory comes very opportunely to support a petition about to be presented to the Vice Chancellor and Senate praying that duly qualified women may be admitted to Cambridge University degrees. The petitioners claim, with reason, that although women are examined at Cambridge and are found to satisfy every condition which entitles an undergraduate to a degree, the degree, itself, is withheld.... But if they are thus minded, and if the degree which they wish for is refused, their very obvious remedy will be to create degrees of their own and grant them to such men as they think worthy to be their associates. If there is any difficulty in the way, if any obstacle on the part of the Cambridge Senate or any more subtle refinement forbids her the right to term herself a Bachelor of Arts, she can invent some other title more significant of the distinction she has won, and she can bear it without fear of challenge from her distanced rivals. The real question must henceforth be, not what the Senate may be pleased to grant but what the women may deign graciously to accept."

The Times mentions that Miss Ramsay began the study of Greek in 1883, and that in her four years' study she had gathered what has enabled her to distance competitors, most of whom "will have taken fourteen years to do less than she has contrived to do in four years."

The life of Dr. Rachel L. Bodley is one to be studied by every woman who aspires to a broader field of usefulness for herself or her daughters. Educated partly at a private school taught by her mother she entered the Wesleyan Female College at Cincinnati in 1844, graduating three years after. She then taught for eleven years in that college, constantly rising in position and success as a teacher. Though with a field and a prestige sufficient to have satisfied most women, she failed herself only at the door of her possible field. Going to Philadelphia in the fall of 1860 she took a special course in advanced chemistry and physics at the Polytechnic College of Pennsylvania, and of practical anatomy and physiology in the Woman's Medical College. After a year there spent she was appointed Professor of Natural Sciences in the Cincinnati Female Seminary, where she remained three years. In 1865 she was invited to the chair of chemistry and toxicology in the Woman's Medical College at Philadelphia. She accepted and thus became the first woman-professor of chemistry in the world. This chair Rachel Bodley has filled ever since, more than a score of years, honoring her profession and serving humanity. In 1874 she was elected Dean of the Faculty, and thus enabled to use new strength for the elevation of her sex and to secure for woman and her work the recognition and respect which they deserve.

It would take a whole JOURNAL to record the important papers she has given to the public and the special features of her career. The JOURNAL is indebted for these particulars to the biographical sketch of Professor Bodley in Mrs. Bolton's series of lives of "Successful Women," wherein it is said: "It is not too much to say that every year since her residence in Philadelphia Dr. Bodley's influence has grown stronger and been more perceptible, but it has not been limited to that city; it has become world-wide through those who have carried away with them her helpful instructions and her healthful spirit.

The elements of her success have not all been peculiar to herself, but have simply been appreciated and improved. Some of these have been good health, acute powers of observation, a refined and modest manner, carefulness in details, the neglect of which so often causes the failure of great projects, a systematic division of time, and an orderly arrangement of material."

There are plenty of examples such as that of Rachel Bodley to show women entitled to equal educational advantages with men. A marked feature in educational matters during the past twenty-five years is the disappearance of prejudice against co-education and the rapid increase of facilities for study and technical training offered women. Rev. C. F. Deems, D. D., contributes to the Forum a valuable paper showing recent progress made in co-education. The testimony of eminent educators who have had experience in co-education is strongly in favor of the system. That eminent but hardheaded and unsentimental educator and author, Prof. Alexander Winchell, replying to Dr. Deems's inquiries says:

"Women have the same privileges in the University of Michigan as men have, and they avail themselves of them to the same extent. There are literally no discriminations made here on account of sex. Women study literature, languages, science, pharmacy, dentistry, medicine (homeopathic and regular), and law. They take the degrees of A. B., B. S., B. G., M. D., Ph. D., LL. B., D. B., etc. They study for advanced degrees—get them. They earn equal honors with men. They are more faithful and generally

make better attainments, though many men equal them. In some medical courses they have separate instruction and demonstrations. Few study law. None, perhaps, study civil or mechanical engineering, but some take mechanical draughting."

The following opinion by a distinguished educator must impress one with its good sense: "But co-education cannot be forced. It must be the product of general increase of both enlightenment and broadening, two things which do not always go together. At present I do not see any reason why any college in the land may not open its classes to all women who can successfully undergo examinations for entrance. They will be old enough and well-trained enough to feel the responsibility of their situation. They will, probably, be of such character as by their presence to dispel those phantoms of danger which are raised upon a priori conjectures. In any case, each woman student would be under the disciplinary control of the college authorities, just as the men would be, and each student, male or female, should be treated according to his or her merits."

Fortunate for Spiritualists.

To the Editor of the Religio-Philosophical Journal:

The existence of your journal is a very fortunate thing for the Spiritualists of this country, and especially for those of this densely populated city, where the whole press is pitted against them, either positively or negatively. Although there are able specialists on some of our dailies, the subordinates are, as a general thing, not well informed on any subject not associated with street paragraphs or the slangy incubations of some vulgar political whisky. True, the reporter, if honest, is not to be classed in this category, as his brains are furnished him from time to time; but the fact remains, that all save the leading departments of our dailies here, are open to the charges of incapacity, unfairness, and at times the most unaccountable presumption and ignorance.

A short time ago one of our morning papers published an account of the decision of the committee that had been investigating Spiritualism, in Philadelphia; and as I knew quite as much on the subject, from whatever standpoint, as any gentleman who sat on the board, as may appear before long, I wrote a few words on it which were refused publication; and yet these words were respectful, logical, and indispensable to the placing of the verdict of the Philadelphia gentlemen in a true light before the public. They did not embrace even the slightest defense of Spiritualism, beyond the simple statement that the opinions and experiments of this committee were not of more importance than those of the distinguished professors of the University of Leipzig, or the published statements of some of the most noted Fellows of the Royal Society; not to speak of the hosts of other scientists and literary men who stand in the first ranks of Spiritualism today. This was the head and front of my offering; but it was in the direction of giving fair play to this mighty revelation, and that was enough to insure its rejection.

The opponents of Spiritualism are ignorance, superstition, bigotry and dishonesty. The first three of these characteristics may belong to many a sincere and noble heart; the latter, which is more powerful than all the others put together, is not only discreditable, from every point of view, but beyond enlightenment. We may surmise with much certainty where it is to be found, but it is not my purpose to speak further on it here.

I have no doubt that this report of the Philadelphia investigators will meet with fair and ample treatment when it reaches the hands of the public; but I venture to believe that its influence will be utterly paralyzed and rendered nugatory by the overwhelming amount of unimpeachable evidence that will be hurled against it from more than one high quarter, and if you will kindly permit it, I shall be glad to say so now through your able columns.

JAMES MCCARROLL.

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To the EDITOR:

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This well attested account of spirit presence created a widespread sensation in the United States. In the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the original publication and the pamphlet edition, but the demand still continues.

To those familiar with the marvelous story it is

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So far transcending in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

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RELIGIO JOURNAL.

PHILOSOPHICAL

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well-authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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ANDOVER.

The New Theology Awakening There, and Some Things that Came of It.

An Address Delivered Before the Jacksonville (Ill.) Sorosis, by Mrs. Lizzie Jones.

(Reported for the Religious-Philosophical Journal.)

Andover is in Massachusetts, twenty miles north of Boston, and its chief importance is derived from the literary institutions. The Andover Theological Seminary, an offshoot of Phillips Academy, and under the same trustee, was founded in 1807 with the object of "providing for the church, a learned, orthodox, and pious ministry." It has received from its numerous donors, not less than \$400,000, and is dominated by Congregationalists, though its doors are open to Protestants of all denominations.

Andover has five Professors, generally more than 100 students, and a library of 30,000 volumes. In 1870 the graduates numbered 1,618. The *Bibliotheca Sacra*, the leading organ of New England Theology, is edited by the Professors and published in Andover. So much by way of locating the origin of the tendency which has given ground for much consideration of what is known under the head of the New Movement in Theology. In order to keep all secure, rigidly orthodox creed was framed which every Andover Professor was obliged to sign, and to sign again every five years in token of loyalty to the old Calvinistic faith, and in which, avowedly, it had its root, and as a preventive of incursion from Unitarian heresy which was just then rising.

Edward A. Park, writing of the Associate Creed of the Andover Theological Seminary, says: "The condition precedent on which a professor holds his office in the Seminary is not that he believe the truth in general, but that he believe it as expressed in the Seminary Creed. The very statute introducing the creed states that He shall on the day of his inauguration publicly make, and subscribe a solemn declaration of his faith in the fundamental and distinguishing doctrines of the gospel, as expressed in the creed; not in the doctrines as he may happen to construe them, but in the doctrines as expressed in the creed.... We are to interpret the statutes of the seminary as if its founders were now living... living to day, and making these statutes to-day. They (the founders) being united in intending that no errors like those of the 'New Departure' shall be patronized in their seminary." The advocates of the New Departure insist that the creed allows a large liberty of thought. It allows this liberty on condition that the professor continues to believe the truth as expressed in the creed.

This subject can be viewed from several standpoints: The vital question at stake with one class from a legal point of view, is the endowment fund,—whether the conditions of receiving it are now fulfilled by the present incumbents, who, it is claimed have departed from the creed of instructions laid down for their acceptance. It is not my purpose, however, to deal with those learned professors who originated the seminary statute, or those who are charged with dissent from them, but while the waters were troubled to step in and receive a benefit.

The points at issue ecclesiastically concern heresy generally, the doctrine of "Probation" more immediately—which one party pictures as a bird of Paradise while the other regards it as a bird of ill-omen—and the new view held and disseminated by the professors is thought to be in direct violation of the

original statement of principles through which the endowment fund continues at the service of the trustees.

Another thing, there was a question whether a certain missionary adhering to the "New Departure" view of this probation subject, should be returned to his field of labor.

In review of future probation theories and foreign missions Mr. A. C. Thompson adduces testimony of returned missionaries to this effect: "Nothing strikes so deadly a blow to the missionary spirit as the notion that after all the heathen are not exposed to eternal punishment.... Certainly nothing but the belief that they are in a maze going down to eternal ruin can keep modern missionaries alive. The missionary needs it at every step. It is this that starts him upon his career. It breathes into him new strength when his feet falter from weakness in sultry climates.... It is a very different thing for the pastor of one of the older American churches, to entertain theories or belief that unevangelized heathens are to have a 'chance' beyond the grave, from what it would be to go outside of christendom, and in the midst of the heathen world with his 'New Departure' notions."

Mr. Thompson further says: "The committee as a whole, have not seen their way clear to ally themselves with a new theological party, however strong, by virtue of talent, learning and position.... Aid and comfort to a revolutionary movement have not yet been enjoined upon officials at the missionary rooms by those who elect them annually to a delicate and arduous stewardship; and it is safe to say that no predecessor in the home department has deserved better of the churches and the cause of foreign missions than the present incumbent." This incumbent has been re-appointed, but it is considered doubtful as to his acceptance under the circumstances. The "Probation" doctrine of the New Theology as formulated in the Andover Review, and republished in a volume entitled "Progressive Orthodoxy" is about thus:

"He (Christ) will judge every man, as He created and redeemed every man, and then to say that incalculable millions of these very men will never hear of mercy for them, will never have opportunity to accept it, and that the comparatively few of their number who will be saved, will be recovered without the establishment of this personal relation to our Lord, is worse than poor logic—it is an insult, however unintentional, to Christianity, and practically derogatory to its claims to absoluteness and finality. We are in earnest that no dogma be interposed which limits the operation of its divine power to conditions which exclude its exercise in any intelligible way or on any extensive scale. We would send out missionaries who can ask men to renounce all other systems because they are persuaded that Christianity, and this alone, fulfills all that is good in every other, and meets the deficiencies of every other; missionaries, who, in the light of all God's revelations of himself, whether by human reason, or human history, or special inspiration of prophets and apostles, or by incarnation, with clear intelligence, and perfect assurance of faith, will present Christ as the rightful and the only Savior and Lord; and we would not weaken their message by loading it with a dogma of the doom of the ancestors of the men to whom they preach. No one is finally lost except those who have rejected Christ and committed the unpardonable sin."

The direct charge of heresy being finally laid at the door of sundry professors who had laid themselves liable, they were accordingly brought to trial before the higher powers, and compelled to state the reasons of the faith that was in them, and from the disclosures thus made, it seems to involve the question of dead creeds against living souls in its wider range, and it stirs the whole evangelical church to its very centre. The case is now before what is called a board of visitors for decision. The Boston Journal says: "The important question is not whether we shall believe in future probation, but whether we shall believe in progress in theological thinking; whether we shall accept as final the dead dogmas of the past, or whether our theological thoughts shall be alive with the spirit of progress and hope for clearer knowledge and broader vision as time goes on."

Theistic and Theological sciences are constituted of what is supposed to be known by the mind of man in any particular age. And all human knowledge or science is limited to what the mind knows to-day—in natural and supernatural things alike. Two classes of priests dominate this lower world outlook,—the priests of nature, and the priests of the spirit. Creeds are the religious sciences of the age, as knowledge concerning the earth's structure and elemental constituency is its geological science; or its knowledge of the motions of the heavenly bodies is its astronomical science. God, the soul of man, judgment, resurrection, penalty, probation, are always the same regardless of our theories or comprehensions concerning them. The highest statement of the highest theme is that which has been consistently held by the church in all ages, to-wit: That in the Deity the attributes of love, wisdom, power and presence are infinite.

Man's powers are taxed beyond their comprehension to understand the working of a system keyed in so high a measure. That such a creator should have comprehended and provided first of all for the well-being of all his creatures is the first assumption—and especially for the range and outcome of the principle of freedom in man. Respecting the doctrines of the foreknowledge and decree

of God and the free will of man, and sin and its punishment, and of divine forgiveness and redemption, and restitution, and of revelation of God to man by oracle and incarnation, and the practical application of their means to ends,—man has always been in deep water. Man's knowing must be progressive. The pursuit of the knowledge of the truth is a higher estate in the soul than the possession of the knowledge of the truth. St. Paul progressed in knowledge, but counted himself not to have attained, though he was instant in service and struggled manfully for the prize of the high calling, pressing forward continually.

Hence, it is a principle in the providence divine concerning the interests of man, that the sciences of man are not exhaustive of any subject from the atom to the angel. Exhaustive knowledge is infallibility, and infallibility is the monstrous heresy.

Creeds are the religious sciences of the age giving them birth, and, therefore, each creed, in the grounds of its origin, contains the seeds of its change in the ever shifting environments of society, and creeds follow in their history this law of growth; the same of all other sciences.

The doctrines of life and death, and resurrection and the judgment, and present and future punishments, may be, and doubtless are, founded in truth, but as these truths were apprehended and framed many centuries ago, they may become old and unfitting garments. These are all human opinions concerning subjects and natures of the highest interest, and in nothing should the freedom of the mind of man be less hampered by the decrees or convocations of ecclesiastics.

Living creeds are born of the spirit of the age of which they are creeds. Said Mr. Carlyle: "Why could not Dante's Catholicism continue? But Luther's Protestantism must follow?" And Shakespeare's noble Feudalism, beautiful as it once looked and was, had to end with the decrees or convocations of ecclesiastics.

It was and is, because the processes of the human mind were never intended to reach a stereotyped condition, when movement toward any goal would be impossible.

Light and heat being a form of substance in motion, must be constantly given. If the motion rests, light and heat cease. It is the same in life. Motion is one of the factors of it. Life is not a commodity that can be obtained and stored up, and used upon occasion. It is the activity of a substance, and must be constantly received. Accordingly life is defined to be "soul motion." Food for the soul must be gathered every morning else stagnation will ensue.

The new movement in theology does not seek arbitrarily to break with the older system of theology. The new thought is planted firmly on revelation; it asserts the supremacy of faith; its aim not separation from the evangelical body, but enlightenment within the Christian church. Its drift is not dogmatic but spiritual. Life is put before doctrine. A larger, nobler, grander future for the church at large is promised, and this tendency in theological affairs has well nigh become national. The Andover theologians are merely the inspirers of it.

The plea has been made for more simplicity in the intellectual conception of the doctrines supposed to be essential to the right performance of Christian duties, by concentrating the most attention on the life and its necessities; and this, by calling attention to the teachings and methods of the Master, that he was as free from any theological bias as a child from metaphysics. He taught but one thing, viz.: that the kingdom of heaven is in the condition of the heart; a condition illustrated by his own life. Paul developed or outlined some theological notions, but wherein, it is asked, was Paul great? In his theology, or in his religious fervor; in his notions of predestination, or in his aspiration after righteousness?

Dr. Newman Smythe after tracing the history of changing creeds, that Presbyterianism and Episcopacy had not altogether escaped change, said: "It is the first law of Christian creeds, that they contain within themselves the principle of their own revision, and the history of them indicate some law of growth. They follow laws of development. No great creed can be made, it must be born. Any confession which has vitality enough to live in the thoughts of man, is the birth of the spirit of an age; not the manufacture of a convection of ecclesiastics.

"Living creeds are never made to order. They come forth from the throes and struggles of thought. They are born of the truest and best life of an age. The question is, whether by the grace of God, any new creed for the church is coming to birth in these days; and if providence is about to send into the church a creed born anew of the spirit of truth, which shall inherit the past, and also be the heir of modern knowledge, and prove equal to the present responsibility of thought, then surely the church ought to be ready to receive it.... The fears of some should be relieved by the reflection that revision is a vitalizing process, not a work of destruction.

"The 'New Theology' is the oldest theology. It had not its origin in Holland, nor in the pulpit of Dr. Emmons; but it follows the way of the spirit through history, listening to all the prophets, and sitting at the feet of all true scholars, growing more child-like in spirit as it learns from many masters, and comes through many lands to open the scriptures afresh to our wants."

The Springfield (Mass.) Republican in speaking of Dr. Newman Smythe, former professor at Andover, being elected to the pastorate of the Centre church, New Haven,

as Leonard Bacon's successor, by thirty-three votes to one dissenting, vote, "declares the examination of his orthodoxy satisfactory, and a vindication of the Andover faculty and trustees as good judges of modern Congregational orthodoxy, however loose they may have been in their construction of the conditions of the seminary foundations."

Now, with your permission, Mr. Theodore Munger will tell what he knows about the "New Theology."

He says: "A recognition of human nature and life; this is the first principle of the New Theology. It offers a contrast to the old in claiming for itself a wider study of man. The Old Theology took for itself small foot-hold on humanity. Theology is indeed the science of God, but it is also the science of the relations between God and man. The Old Theology stands on a structure of logic outside of humanity; it selects a fact like the divine sovereignty on sin, and inflates it till it fills the whole space about man, seeing in him only the subject of a government against which he is a sinner. The New Theology is not a disturber of the peace in the realm of belief, but comes forward to meet the unconscious thought, and the conscious need of the people. It is not a vague thing.

"Wandering between two worlds, one dead, The other powerless to be born."

"The New Theology seeks to interpret the scriptures in what may be called a more natural way, and in opposition to a hard, formal, unsympathetic, unimaginative way. It proposes to reinterpret the bible; find out what it actually means, and revise the creed if it be necessary. This is not a chameleon process; it does not reduce the bible to a pliant mass, to be shaped anew by every restless critic; it does not deprive it of positive meaning and character. It regards it rather as a revelation of God, the full meaning of which is to be evolved in the history of the world—a light that simply grows brighter as time goes on."

"There is no denial of the fact that doctrines now regarded as part of orthodoxy are the reflections of the social condition in which they were formulated. The doctrines of Divine Sovereignty, of total depravity, and the atonement, are shot through with colors drawn from the corruption of Roman society, from the Roman sense of authority, and the Roman forms of justice."

"The New Theology will have all the definitions and harmony in the revelations of the bible and all history, and it will have more, since it regards these revelations as under a process still enacting, and not as under a finality."

"And when we see what burdens the faith of Hindooism, for instance, lays upon its people, is it not of the greatest importance to reach a philosophy of faith, which enables a person holding it, to reach the highest good? Speaking of Hindooism, Mr. H. M. Field says that its faith is not a mild and harmless form of human credulity—but it exacts a terrible service that must be paid with sweat and blood, prayers, penances, pilgrimages, dragging weary feet over hot plains, many literally crawling over the burning earth—and all to appease and propitiate the wrath of angry wooden or metal gods."

Their religion has nothing to do with morality and virtue, or other good conduct of life. Mr. Field characterized it as a despotism that grinds people to powder. It embraces them like an anaconda clasping and crushing them in its mighty folds,—devouring monasteries that takes out of the body of every Hindoo,—poor miserable, naked, and wretched; as he may be—its pound of quivering flesh; and then Mr. Field asks if there can be a greater object of philanthropy in all the world, than to emancipate this country from the bondage of such ignorance and superstition as inheres in the religious tenets of the average Hindoo.

And think of the fanaticism of throwing infants into the Ganges, as a religious act. "Who that thinks of such scenes, can but pray that a better faith may be given to the women of India; that the mother may no longer look with anguish into the face of her own child, as one doomed to destruction, but like any Christian mother, clasp her baby to her breast, thanking God who has given it to her, and bidding her keep it, and train it up for life, for virtue and for happiness." There is a law against this now, but their religious convictions are all the same. The deity most worshipped in Calcutta is the goddess Kali, who delights in blood, and is propitiated only by constant sacrifices (of goats mainly) the sacred enclosure about her being constantly wet with blood.

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Taking Dr. Whiton at his word, that the person is judged (or recognized) by the spiritual world by the presentation of itself, you will perceive that nothing has happened to the spiritual part of said person except transference intact to another condition and environment—not involving locomotion, but different vision—separated from perishable elements, and where all the conveniences of living abound in greater perfection according to Mr. Talmage. But the earthly envelope, through which he held relations to an earthly condition, is not the same. The vividness of this perception is enhanced by familiarity with the spectral image of the spiritual man which Mr. Wilkinson has given in mental vision when he says: "Could we see an apparition of the nervous-spirit, waving and sweeping with luminous sheets into the curves of the body, we should behold a form complete in its details; a design exceeding the mortal building; solid as rock to the eye, of the mind; peripherally setting into life; yet though plastic, stable to its ends, and quicker than thought to execute them; shadowy or terrible to the sense, but safe reality to the soul."

ence to routine formulation and superannuated dogma? Let us examine testimony from some of these sympathetic workers in the new theological field, take cognizance of the outlook, and see if what has been developed and appropriated be helpful, suited to our wants, more encouraging, and really in the advance guard.

Taking the predicate of the philosopher, that there are two species of things constituting the world factors,—two substances, matter and spirit; one active, the other passive; one moves upon, the other is moved upon,—we will consider man established as a spiritual being, which is the active one, with a material attachment to his person, which is passive, and serviceable only in relation to earth-life, and which he can do very well without it when it is no longer needed.

Mr. Wilkinson, in his work, "The Human Body, and its Connection with Man," elucidates this independence of man as a spiritual being with great clearness, and accordingly he will be called into counsel on this point.

Mr. Wilkinson poises, that man's visible organs are all automatic. His material body is essentially dramatic, but immediately responsive, there being no interval between life and its hieroglyphics. The body can feel, as it were; think, as it were; will, as it were. Man's whole physiological system is a *quasi* thing; a mental theatre or drama. The spinal cord moves as though it felt; the medulla oblongata breathes and eats, as though instinct with appetites; the senses feel, as though they were conscious; and the brain understands as though it were a spirit, but all is *quasi*; and depends upon a reality which is in none of these actors; and which reality, proximately, lies in a spiritual organism, or in the human mind. Take this away from the organism, and all mimicry is at an end.

At the highest organ of man's material structure, and the one which receives the influence of his mind, the function of the brain must here be cursorily noted for a proper understanding of Mr. W.'s position.

The use of the brain is to carry the general cerebral principles into the automatic or mechanical sphere, and set them up in unconscious operations for the mind, so as to enable the latter to personate itself in a dead world, which it could not do without a brain and body, really dead, and yet seeming and dramatically alive. "These are indeed some of the reasons" said Mr. Wilkinson, "why the soul, desirous of doing all things in a world which is likewise dramatic, adheres to a frame which is so perfect a medium of mundane actions."

At the dissolution of the partnership between body and spirit (death) the former being composed of matter without its informing cause, crumbles to dust, goes to its own, and is distributed in new combinations of structure, while the spirit takes possession of its incorruptible goods. Now Dr. Whiton's theory finds place in disposing of the world factor, which has always moved the other into form and place, by saying: "Our Lord taught that the resurrection was an object of Christian endeavor, and St. Paul continued the instruction: That resurrection is a continuous reality, not a spectacular event; a development, not a miracle. That life is found to be superior to death, and without any loss of time; after that event, the spiritual body is realized, and with it the person rises into the felicity which is proper to its condition, judged as it had been before by its own predestination of itself."

Glimpsing this same view, Mr. Talmage in his Easter sermon expresses it in these words: "We shall have no more to do with death than we have with the cloak room at a president's levee. When we go out of this world, we are going to a king's banquet, and to a reception of monarchs, and at the door of the tomb we leave our cloaks of flesh, and the wrappings with which we meet the storms of this world. But as to our soul, we will cross right over, not waiting for obsequies, independent of obituary, into a state in every way better, with wider room and velocities beyond computation; the dullest of us into the companionship with the very best spirits, in their very best mood, in the very parlor of the universe, the four walls burned, and paneled, and pictured, and glorified with all the splendor that the Infinite God has been able to invent." This is not Mr. Talmage's complete view, but only so much as pertains to my subject.

Taking Dr. Whiton at his word, that the person is judged (or recognized) by the spiritual world by the presentation of itself, you will perceive that nothing has happened to the spiritual part of said person except transference intact to another condition and environment—not involving locomotion, but different vision—separated from perishable elements, and where all the conveniences of living abound in greater perfection according to Mr. Talmage. But the earthly envelope, through which he held relations to an earthly condition, is not the same. The vividness of this perception is enhanced by familiarity with the spectral image of the spiritual man which Mr. Wilkinson has given in mental vision when he says: "Could we see an apparition of the nervous-spirit, waving and sweeping with luminous sheets into the curves of the body, we should behold a form complete in its details; a design exceeding the mortal building; solid as rock to the eye, of the mind; peripherally setting into life; yet though plastic, stable to its ends, and quicker than thought to execute them; shadowy or terrible to the sense, but safe reality to the soul."

Continued on the next page.

For the Religio-Philosophical Journal.
SPIRITUALISM AND THE CHURCHES.

BY JESSE SHEPARD.

The question often occurs to me, "What would Spiritualism be without the churches?" And I often wonder why it is that so many of our speakers and mediums are so antagonistic toward the very institutions which help to keep our cause from consuming itself, so to speak, in utter mental and physical chaos. The question of the absorption of Spiritualism by the different liberal and orthodox churches is one that is causing considerable comment at present, in all quarters. As I see it, the facts point directly to a kind of secret understanding between many pastors and their congregations, to permit a more liberal form of thought to creep in, in order to meet the advanced views everywhere cropping up on the orthodox side, and to be able to claim some living inspirational power as an offset to the claims of Spiritualism. There is a material tendency in our ranks which, as Andrew Jackson Davis pointed out years ago, will surely cause the ruin of our philosophy if permitted to gain the ascendancy. This seems to be the rock towards which the ship of phenomenism is drifting. After a surfet of spiritualistic materialism, what is more natural than for people to turn about towards some form or system of service that will at least teach reverence and spirituality? And here is where the church will sooner or later reap a rich harvest. Thousands who have been fed on phenomenism to the exclusion of all refining influences of societies which elevate and harmonize the soul and the intellect, are eagerly looking about and waiting an opportunity to enhance their social and spiritual conditions by a change from the pragmatic and physical, from the husks and the chaff to a sphere of usefulness, dignified thought, and real progress.

Although I detect some forms and formulas of certain of the churches, notably the Calvinistic, I believe that they are not half so dead as many Spiritualists would have us believe. According to my hearing and eyesight, some of the churches were never in so vigorous and so healthy a condition as at this very hour. To test this matter all one has to do is to stand in the door way on a Sunday morning and watch the crowds of elegantly dressed people on their way to the different orthodox temples. I care not what town or city it may be, it is the same. It matters not whether the locality be noted for its liberality or its Spiritualism, I can see no difference in the size of the crowds. Take for example my own town of San Diego, with its 15,000 inhabitants, and its many agnostics, materialists and Spiritualists. We have here seven or eight denominations, and most of them have not room to accommodate the crowds that seek admission to listen to speakers who, in the larger number of cases, are possessed of the poorest kind of eloquence and persuasiveness powers. The Methodists are building a handsome edifice on valuable ground, the Episcopalians have just finished a very beautiful building, and the other congregations are making arrangements to go and do likewise. The wealthiest Spiritualists here are members of the Unitarian church. As for the Catholics, their house of worship is not nearly large enough to hold the crowds which gather there for mass, and they will build a larger edifice in the course of a year.

In Los Angeles it is the same. There the rich liberals have joined the Unitarians, and many of the leading Spiritualists who were widely known for their fearless sentiments a dozen years ago, now refuse to have anything to do with our philosophy, so far as it is publicly concerned. I do not know of a city so favored as San Francisco, spiritually speaking. There the Philosophical Society is a kind of church, where the utmost harmony and good will seems to pervade its members, and if we are to judge of a society by the length of its days and the number of its followers, then, indeed, has this one been a success. But of what other society can as much be said?

At present it looks very much as if Spiritualism, with its materiality and its wild race after physical phenomena, was playing directly into the hands of liberal orthodoxy. The inharmony and chaos which are eating at the vitals of our ranks serve to render the churches still more invulnerable. We are not thriving on their discord, but they on ours.

I find that one of the greatest errors is the supposition that the convincing of church members, also induces them to leave the orthodox fold and enter our ranks. "This was true ten or fifteen years ago, but to-day people no longer want to leave the society of Christian belief and formulas. Out of the thousands who are daily brought in contact with test mediums and the positive proofs of spirit communion, very few care to leave their accustomed walks of religious faith, and join a class of persons who find it a difficult thing after forty years of practical preaching and demonstration to muster two or three hundred people to listen to an able lecturer in some shabby hall in an out-of-the-way street. It used to make me very angry when some ignorant skeptic raised the cry of "what good is Spiritualism?" But now, after many years of experience, I answer them this question by saying that Spiritualism has come to strengthen the churches. Private mediums and circles are counted by the hundred all over the land, under the very eyes of the pulpit, with the knowledge and sanction of priest and deacon. Sermons are preached every Sunday which, for plain, outspoken spiritual teaching, cannot be surpassed by our best speakers. I lately received a letter accompanying a text book of sermons, from my friend, the Rev. H. R. Hawes, incumbent of Saint James' church, London. In this little book were extracts from two sermons on Spiritualism, and nothing could be more favorable or pronounced. To read such expressions coming from the leading Episcopalian preacher and writer in London surprised me, although I well knew that Mr. Hawes for many years had been a firm believer.

Who has not met the typical wealthy Spiritualist who, in former years, was the special prop and pillar of his church, who glories in the fact that there is now nothing to pay, that there is no such thing as reverence or humility, no fear of hell, no compulsion to think of his fellow men, no special call for charity. This is the convert who borrows his neighbor's paper to save five cents, and who complains that mediums live by their gifts. This is the man who is opposed to church tithes, because once upon a time certain members of his congregation shamed him into mortifying his inhuman selfishness and forced him to give. And yet there are those who still think that a man is perfect as soon as he leaves the church and walks forth in his brutal individuality to belittle and abuse all who see fit to remain there. Were it not for this numerous class,

our spiritual publications would all have ten times the number of subscribers. They are wealthy; they feel sure of a lazy life in the Summer-land; they are secure in this world—what else do they want?

There are two kinds of people who curse Spiritualism by their examples: the vulgar rich who know it all, and who long since have ceased to give, and the fanatical phenomenon hunter who never rises to anything better. Both are equally loud in reviling the churches, for the reason that they demand license instead of liberty; they remind me of a herd of strapping mules which stand in need of nothing so much as the stock and the corral. It is quite safe to say that in five years hence the best minds who believe in spirit communion will be found some where in the churches. The recent costly experiment of the Boston Temple should be a warning that phenomenism and spiritual churches cannot work together. From the very start I felt confident that the Boston Temple would prove a failure, and I have no doubt that it will soon be turned over to some religious denomination that will use it to good advantage. Nothing else can be expected so long as Spiritualism leans towards the sensational and the materialistic. We talk about the Josh houses of the Chinese, but what is to be said of a band of seemingly intelligent men and women right in the centre of yankee progress and common sense ideas, erecting a costly edifice dedicated to the cabinet, Josh and the physical fetish?

Another turning point in the public pulse is the apparent apathy displayed towards our most powerful physical mediums, who ten years ago had more than they could do in sitting for all kinds of interested and enthusiastic investigators. The moment people lose an interest in a thing they refuse to pay for it. In the psychological and the artistic world the financial value and the intellectual enthusiasm are in exact proportion to the available supply. In other words the more public mediums, the less interest is manifested by the public. It is wholly futile to talk about the increased earnestness on the part of the public in this matter, for the simple reason that men are willing to pay a good price for what they want, and they have long since ceased to pay five dollars for a test sitting, as all must know who have followed the public experiences of the really great test mediums like Slade and Foster. Let those who love to dwell on such topics talk as they please, it does not alter the fact one iota, and it will be but a few years when physical mediumship will become so common that, as the author of *Oaspe* said to me, seances will be held on the street and in beer gardens, like the Punch and Judy shows, with a man to pass the hat about for collection of pennies. Indeed, in some instances it has come to that already. I could name several remarkably fine mediums who in times past used to charge from three to five dollars for a sitting of ten or twenty minutes duration, now willing to accept one or two dollars for a sitting of half an hour, and most of the time they do not earn sufficient to pay their expenses. There are one or two test mediums who are doing well in a financial way, besides causing people to think by their striking tests from the platform before audiences of one thousand persons and upwards, but the large numbers are without doubt brought together as much by the low price of admission as anything else. People will spend ten cents to pass away a couple of hours, when they would not think of spending fifty cents on the same kind of entertainment, and when it comes to one dollar admission the idea is preposterous.

The time is coming, then, when public mediumship will be numbered with the peculiar institutions of the past. Mrs. Hayden, the noted test medium of New York, and Miss Kyser of Cincinnati, who were so successful in platform tests, must have foreseen this state of things when they studied medicine, received diplomas, and gave their entire attention to the medical profession, in which they have both met with marked success. The plain truth is, that the world cannot be forced to respect and reverence any kind of physical phenomenon. We have tried that for forty years and it has been a complete failure. The world to-day has no more respect for a test medium, or indeed any public mediumship, than it has for the man who works the strings of the Punch and Judy.

In France a medium who charged a fee for a sitting is regarded by the majority of skeptics and believers as a human monster. But in America, the medium is considered to be worthy of his hire, and people when they do pay, do so, as a general thing, with good grace. It is seemingly not the money which they care for; it is lack of reverential interest, a feeling of utter indifference which possesses the great majority of Americans to day; they simply attend a séance, talk about it for a few hours after it is over, and then fall back into the same rut of forgetfulness and cold neglect. Those who are really interested abide in the bosom of the churches. They learn what they can outside, but do not part with the old altogether. There is a feeling of conservatism which people are beginning to develop more and more every year. This element is opposed to the crude radicalism which has been so rife for twenty years past, and the church of the future will contain the most spiritual mediums as well as the most cultured intellects. To use the words of that well known medium and lecturer, George A. Fuller, editor of *Light on the Way*:

"Spiritualism is no longer a child, and the world is beginning to expect more of its devotees, and Spiritualists ought to demand more of their mediums. The lecturers upon our platform should be more scholarly and dignified, and the tests given of a more definite and convincing nature. A long string of glittering generalities will not convince the prevailing opinions of the day."

Mr. Fuller is right. The time is past when we can expect cultured skeptics to listen to such things, and bow before persons wholly lacking in scientific ability or literary culture. The churches, Mr. Fuller says, are demanding more refinement and culture each year of its clergy, and he asks the ominous and vital question, where our teachers of ability are coming from "to take the place of those retiring to other fields of labor?" I have underlined the last six words, as they may give some of our uncultured enthusiasts food for reflection. But are many of our best workers retiring to other fields of labor? It seems so indeed. And in places of them we are being entertained, not with scientific, artistic or spiritual culture, but with metaphysical and philosophical cant, windy theories and gush. Accounts appear every week of the cultured and delighted audiences that listen with evident satisfaction to this kind of teaching, but I feel sure this kind of an audience would not sit in place for ten minutes and listen to Mathew Arnold's great lecture on "The Remnant," or digest a third part of one of Renan's discourses if delivered in English.

It is the sheerest nonsense to suppose that our lecturers give us as inspiration, can compare with what the best scientific

and literary minds of the day give us as ordinary truths framed in language far superior in rhetorical dignity and elegant diction.

Our mediums are sadly lacking in that most necessary knowledge of the nineteenth century, which is to be derived from a judicious perusal of the very best books, and the development which springs from conversational intimacy with polished and cultivated intellects. I remember the time when to say that a medium had a mind of his own was tantamount to a declaration of war on general principles. Think of it, ye fanatical bigoted enthusiasts! Think of a system of religious or ethical teachings which would deny all mental and personal progress to its mediums. The very nature of such a social institution must be at heart mental and servile. Is it any wonder then, that individuals without the slightest training are put forward as inspired teachers, by this class of reasoners? And is it any wonder that critical people attend church instead of the meetings of Spiritualists? But I wish to say here while I think of it, that there is not a liberal society on earth that would employ a speaker like Beecher, or Swing, or Mathew Arnold, giving a salary of five, ten or twenty thousand a year, as the much abused churches do. It is idle folly to assert that people refuse to attend our spiritual meetings on the score of respectability. But granting that people do look upon our public gatherings in this light, who is to blame? Are the speakers to blame for getting up and talking nonsense by the hour, when they are engaged by societies that look to their fine sensational points, their queer new fangled doctrines of re-incarnation, mystical theories and absurd criticisms? The Spiritualists themselves are to blame for the manner in which we are looked upon to-day, after forty years of converting and a success unknown in the history of previous religions. A tree is known by its fruits; Spiritualists are known by the kind of theories they preach, and a medium is known by the kind of manifestations he produces. People neglect that which is mental and materialistic, and finally treat such things with utter contempt. The Spiritualists who are roaring like mad bulls about physical mediumship, will in a year's time be the first to leave them to starve from sheer lack of reverential interest. The same persons who now clamor for re-incarnation and mysticism will be among the first to ignore those present speakers who, in a year or two, will find their audiences growing less and less.

I repeat that there can be no permanent virtue, no lasting progress where there is not true culture and real thought. A religion now, which is run by fanatics will never receive accessions excepting from the fanatic and ignorant classes. If Spiritualism is not respectable, there is no law in the land to prevent the Spiritualists from making it respectable. But the truth is, that no one seems to care much, if we except a few who have from time to time raised a note of warning, what becomes of the cause intellectually. Its teachings do not inspire reverence, but instead, a kind of go-as-you-please walk-round, composed of semi-materialistic agnostics, anxious phenomenal inquirers, cranks, and a slight sprinkling of really thoughtful minds, who after witnessing all that can be learned in the séance room or on the rostrum, either become disgusted and tired with the shocking grossness of the phenomenal plane, or retire into the churches and become members of orderly and harmonious congregations.

LIFTING THE VEIL.*

Spiritualism Before the Hydesville Rappings.

"Lifting the Veil" is the title to a work which elucidates the grand truths of Spiritualism in an interesting and instructive manner, giving history of early experiences, incidents in connection with mediumistic development, messages from spirits, and wonderful tests of spirit power. The authors relate the following, showing that spirit power is not confined exclusively to any particular race or color:

A REMARKABLE COLORED WOMAN.

Years ago, long before the manifestations through the little girls at Hydesville, one of us saw a negro woman brought from the field of our father in an insensible condition. The woman was brought to the house by negro men who at the time were working in the same field. They laid her on the floor of the portico where we were sitting, saying, "Master, Katy is dead." She was examined and no signs of life were discovered. A physician was sent for who lived some miles distant. When he came he pronounced it to be "determination of blood to the head," and said bleeding would relieve her. He immediately began to bandage her arm preparatory to the operation. But on applying the lancet no blood came—not a drop. Then the other arm was tried, but with no better success. The doctor looked confused. He again examined the woman more carefully and finally pronounced her dead.

She was ordered to be taken to the "quarantine," and hot remedies applied, which was done; but the result was the same. She lay thus entranced for two or three days, and all hope of her recovery was gone. Suddenly, however, she arose, seemingly as well as usual, and went again to work without further inconvenience. She could give no account of the strange manner in which she had been affected. This trance condition became of frequent occurrence. It was soon a common thing to find the poor negro woman entranced, though it was some years before she could narrate her interior experiences, and then they were much distorted by the prevailing opinions of the day.

During these years of unintelligible trance the negro had been given to a sister and aunt of ours, whose husband was an orthodox minister. Her change in owners was greatly to her disadvantage materially, yet it seemed to afford conditions for development spiritually.

Soon after her change of homes she began to make strange and sometimes startling disclosures.

She would become entranced at any time or hour, and dictate to each one what they should do or how act; whether they should go on some expected journey or remain at home; warn the family of danger, and prophesy of coming events.

We will remind the reader that all this occurred long before we had heard anything of Modern Spiritualism. Ignorance of spirit return and control is the only excuse to be offered for much of the injustice this poor negro medium suffered from all with whom she came in contact, especially her owners.

Upon one occasion, when the minister was going with rope and whip in hand to punish

her for not being at work, he was met by the entranced woman, who told him she did not intend that he should lay the weight of that whip upon her, but that he should stand still and remain quiet while she related some of her interior experiences. Said she:

"You now, by an unjust law, hold me bound as your slave, but I shall yet be as free as you are. I have seen the white man who will sign my free papers"—here giving a most perfect description of the immortal Lincoln. "Furthermore, I saw a radiant presence approach me. At first it seemed but a cloud in the distance, yet it gradually grew nearer and nearer, until it was within three feet from where I stood. Then it seemed to open out and envelop me, and a man, clad in shining garments, stood before me. I thought it was the Christ; whereupon I asked, 'Master, are you our Savior?' He replied, 'No.' Then are you the angel Gabriel?' 'No,' he answered, 'I am one who long ago was held in creedal bondage.' Death broke the chains of that bondage and made me free; behold, I come to the lowly of earth, and to those who are oppressed by the galling chains of slavery, in the Christ spirit. I come to help open the eyes of the blind, and set the captives free. I am your guide; follow me.' And so, sir, he first took me to a beautiful country, whose surface was covered with trees and flowers of rare beauty and luxuriant growth; whose landscapes were interspersed with hill and dale, much like our own earth. Streams clear as crystal were winding through the valleys, whose musical rippling of waters fell like enchantment upon our ear. This, my guide told me, was heaven. I was grieved because I saw no God, no Christ. Yet I met many who had come out of great tribulation, which both I and you have known. Soon my guide said, 'We will go,' and we began to descend; the scenery all the while becoming grosser and less attractive, the trees assuming a withered and gaunt appearance, the flowers becoming less fragrant. Mingled voices of sighs and groans were beginning to reach ours. My guide, on beholding my look of perplexity, informed me that we were 'journeying to the region of darkness.'

The scenery now began to grow repulsive. Dark spirits were seen rushing recklessly over roads that had grown black and muddy. We saw, not far from the one in which we were going, a large, black hall. It was so very black I thought it built of tar. By request of my guide we approached it, and he said, "Behold the half-way place between Heaven and Hell." I looked in, and beheld a lurid kind of light that seemed to emanate from the inmates of this dismal place. By this light I was enabled to see a woman, perfectly nude, laying upon a table in the center of the room; all were black. A deck of cards lay upon the breast of the woman, and she was surrounded by drunken, blear-eyed beings, in the form of men. At the woman's head was a jug of whisky, from whose top issued flames of fire. The men were engaged in fierce altercations over the woman; their oaths and curses were terrible to hear. Wicked, sir, as I know I am, they made me tremble. The half-way place between Heaven and Hell.—Women, Cards, and Whisky,—said my guide. Then on we passed until the scene became so horrifying that it is beyond the power of language to describe it. Human tongue could not tell it."

This was the first communication of that nature the poor slave ever gave. All who heard it were for the time spell-bound. Each one knew her to be utterly incapable, within herself, of any such manifestation. The minister was perplexed. The whip had dropped from his hand and lay beside him. He seemed for a moment dazed, then turned and entered the house, the worse whipped of the two. For some time he sat pondering in his mind what manner of woman this could be. Then he arose, saying, as it has many times been said by the clergy, "She hath a devil."

The negro was warned that if she persisted in this kind of demonstration she would be sent away and sold; yet the manifestations would be given as usual.

Not long after this, her young mistress, of whom she was very fond, was to be sent from home to a distant college. Her mother was employed arranging her wardrobe and packing her trunk, preparatory to her departure, when the negro came hurriedly in, saying to her mistress, "You must not let the child go; if you do you will never see her again."

But, as was the custom, the woman was denounced and repudiated. The young girl was sent away, and in a short time passed to a higher life.

The mother was informed of the sad event by the medium some days before the intelligence came from material sources.

The negro had been hired out after the young girl left home, and was passing the house on an errand. Her mistress was looking at her at the time. She saw the negro suddenly stop as she got opposite the house; she saw her stand a moment, then open her arms, and clasp them upon her breast. After this, the woman came quickly to where her mistress stood, saying, "Mistress, your child is dead. She died yesterday, just before the sun went down. She met me where you saw me stop, and I reached out my arms to embrace her; but they seemed to pass through her form, and my arms were empty. She said, 'Mammy, you can't touch me; I am a spirit. Go to my mother and tell her not to weep; I am well and happy. Say to her that papa will be home in three days, and will tell her all. I will meet you all again. Go to my mother now.'"

WARNED WHILE ASLEEP.

Dr. Fonda's Strange Dreams and Presentiment.

"I'm no believer in Spiritualism, and I'm not superstitious," said Dr. F. B. Fonda, of Jefferson park, "but the warning given me about the burglary of my safe is something I cannot explain at all. Twice this summer I have been prostrated with the heat, and last week from Thursday until Sunday I was quite ill and was confined to my bed. These abnormal conditions probably predisposed me to receive the warning. Saturday night I dreamed three times hand-rolling that I caught a man stooping over the back of my prescription desk. I dreamed that I got hold of him and turned his face up. I saw his face, but did not recognize him in my dream. My daughter, who is also my cook-beefer, was away on her vacation, and I had a young man named Thomas acting in her stead.

"Sunday morning I came down to the drug store to help him straighten out the cash, which had got in a snarl. During the afternoon I was consulting with Lawyer Mark Reynolds about some papers which he was to draw up for me, when I suddenly felt an impulse to go down to the drug store. 'Mark,' I said, 'I must go down to the drug store; there's something wrong with the safe.' 'Oh, nonsense,' said he.

"Then I told him about my dream and he laughed at me, but nothing would do but I must go down to the store. On the way I met Mr. Louis Goven, and he wanted to stop and talk for a minute, but somehow I couldn't. I found the front door locked. I opened it, and just as I entered I saw a man's head over the top of the counter. I thought it was Mr. Thomas, the clerk, so I said: 'Hello, Lou, what are you doing here?' He made no answer. I said: 'What did you lock yourself in for?' Still no reply. I went back and found a man crouching behind the counter with his hands full of money, just in the attitude I had seen in my dreams. I turned him around, and there was the same face I had seen. I was so taken back that I didn't know what to do, and then the man broke way from me. Reynolds caught him, and with the assistance of some gentlemen who were passing by he was secured.—Chicago Mail, Aug. 4.

Opening of the Season at Cassadaga.

Improvements on the Grounds—Doctrines of the Spiritualists—Inspirational Poetry—Notes and News of the Camp.

To the Editor of the Religio-Philosophical Journal.

The season at Cassadaga opened last Saturday, with a lecture by Lyman C. Howe. The attendance is good, for the first of the season. Several new cottages have been built recently, and many improvements are noticeable. Shrubbery and flower beds beautify the grounds, and a general air of thrift pervades the place. The old hotel has been entirely rebuilt, and converted into a fine three-story structure with broad verandas. It has been newly furnished and refitted throughout, and under the management of Mr. Edwards now offers excellent accommodations to guests, at moderate rates.

The amphitheater has been enlarged, and furnished with cushioned pews, from the old Methodist church of Jamestown. It is beautifully decorated with ferns and flowers, and pictures of Emerson, Longfellow, Denton and others are hung upon the stage.

Sunday is generally the big day at Cassadaga, and the first Sunday of the season witnessed a goodly attendance. The speaker of the morning was Miss Jennie B. Hagan, a pleasant faced and sweet-voiced young lady of the East. She called for subjects from the audience, for her discourse, and the following were given her: "Retribution;" "The Bible;" "Difference between Inspiration and Revelation," and "Spiritualism as a Religion." She handled her subjects in a very interesting manner, and the inquiring listener gained a good idea of the doctrines of the Spiritualists. She declared that the one word which expresses the religion of the Spiritualists is reciprocity. She stated that Spiritualists believe in God, as a spirit, in immortality, and in right living as the condition of salvation or happiness. She said "we have a heaven and hell, which are real to us as the heaven and hell of the orthodox are to them. We believe that heaven is within, and that hell is too often not very far away from us. But we substitute eternal progression for eternal punishment. We have a creed, which is, do right for the sake of right. How simple, and yet how difficult to observe!" At the close of her lecture she gave an impromptu poem, on the religion of Spiritualism. It was a remarkable production, and when it is remembered that she has delivered scores of these poems, without any previous preparation or knowledge of the subjects, one must indeed pause to consider such a marvelous phenomenon.

In the afternoon Lyman C. Howe delivered a lecture on the "Battle of Life." It was thoughtful and eloquent, reviewing in a philosophical manner the evolution of the spiritual man, and the part played by conflict in that evolution. He portrayed the struggles and antagonisms of the race's early development, and showed how the grosser forces were now becoming spiritualized, and finding expression in noble works of philanthropy. The discourse was thoroughly optimistic, showing the beneficial use of conflict and struggle in the development of life. At the close of his lecture Mr. Howe delivered a poem whose extemporaneous nature was clearly demonstrated by the fact that the noise and whistle of a passing train was caught up and woven into his verse by the eloquent speaker. The poem produced a marked effect upon the audience, delivered as it was with the fire and rush of spontaneous genius. If these poems are not as claimed, the inspiration of disembodied spirits, they at least demonstrate the existence of a hitherto unknown faculty of the human mind, for history furnishes no parallel to such phenomena. They deserve the careful study of psychologists, and the attention of all thoughtful people.

If one wished to investigate the phenomena which are exciting such widespread interest in

For the Religio-Philosophical Journal.
Evolution on the Basis of Political Economy.
BY LEON.

Number Three.

"I had a dream which was not all a dream,
The bright sun was extinguished and the stars
Old wander darkling in the eternal space,
Bayless and pathless lies the earth
Swung blind and blackening in the moonless air;
Morn came and went—and came and brought no
day."
..... The world was void,
The populous and the powerful was a lump
A lump of death—a chaos of hard clay.
—Byron.

As spirit is the active and matter the passive agent in evolution, and as matter has nothing to do with the processive to respond to the form of the spirit-impulse and become an organism equal to the exercise of its faculties, it may be asked why the various types in the animal and vegetable world are continued. To this we answer: The work which these types were called out to perform is yet unfinished, but will continue to go on until the last human soul has been born upon the earth. The little moss plant will continue to gather its atoms of matter upon the rock, as it did in the early ages; elaborate its mite of the vital principle and empty it into the great homogeneous reservoir of life, if it did millions of years ago.

But it is now still and can no more become a California Redwood with a circumference of one hundred and an altitude of four hundred feet, than a tadpole can grow into a mastodon. But the immaterial germ which its insignificant form once held, has long since, probably, grown up to a capacity sufficient to fill the gigantic type mentioned. I am aware that the mind which is unaccustomed to a contemplation of this matter, will find it difficult to conceive of the evolution of a fully organized being by the simple intervention of surrounding elements; but the gestation and birth of all animal life is the same thing in effect.

Certainly no one can deny that such an evolution is possible; nay, even an imperative necessity, were all the necessary materials and conditions at once present. Undoubtedly the conjunction of the necessary material and circumstances produces the simple cell endowed with life, and would not an augmentation of like causes produce more complex results, including the highest animal and even the human organism, if carried far enough?

If the reader is disposed to look upon such a theory as impossible let him take a lesson from spontaneous generation as it may be seen to-day, although nature's creative forces are now well nigh exhausted. Put decaying organic matter in water; bring the microscope to bear upon it, and millions of living infusoria will soon make their appearance. In this generation of life, or this formation of the simplest type, we can recognize but two material elements, vegetable matter and water, conjoined with two conditions, temperature and decay. To these we may add the organic impulse, and thus make the combined forces engaged in producing the amoebae, represented by the figure 5; there being perceptible to our senses five conditions active in the production of the evolution. This amoebae is simply a living mass having no capacities save of motion and absorption of food upon the external surface.

Again, another type of amoebae, a little higher in organization and capacity may be generated; it is called the enteroeca, and has a rude mouth and intestinal canal. Now, in the evolution of the latter there has probably been present an additional element of causation, though imperceptible to our senses. This added element may have been included in the demand for organization. The vital impulse, differently responded to by the same material elements and conditions that formed the simpler product, would indicate that the cause of the change might be found in the impulse. Thus the figure 6 would represent the number of the elements of causation engaged in the evolution of the enteroeca.

Let us look closely into our premises and see if our conclusions are not warranted: In a single drop of water we have seen generated two varieties of organized life. They sprang into existence at the same moment, and so far as we can see from the same causes. But they differ in digestive capacity.

WIDE AWAKE. (Boston.) The contents of the mid-summer Wide Awake are replete with good things. A charming frontispiece greets the reader and it is followed by a tender poem entitled As I would have it. A dark night's work is a story about Dakota. A timely article at this season is Concord: Her Highways and Byways, with illustrations; this is the first part and the following will no doubt be as interesting. The Story of Kedon Bluffs is continued, also Bird-Talk. Mary Rebecca Hart tells how Ned scaled Mt. Washington. The serials are—as readable as ever, and the poems, jingles and pictures aid in making a most delightful table of contents.

THE FORUM. (New York.) Gov. J. B. Foraker opens this month's Forum with an article upon the return of the Republican party; this is followed by Has Ireland a grievance? and The Forgotten Cause of Poverty. Edward Eggleston continues his instructive and entertaining series of articles The books that have helped me. An Outside view of Revivals; What is the Object of Life? The Choice of an Occupation; Alcohol in High Latitudes; Why we have no great Artists; The Progress of Co-education, and Conditions of Industrial Peace make up a most valuable number.

LE LOTUS. (Paris, France.) Monsieur F. K. Gaborian, has founded a theosophical monthly under the above title, and announces it as being under the inspiration of H. P. Blavatsky. The editor is an enthusiastic theosophist and promises contributions from some of the best French writers. The monthly is printed in the French language.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents for October, 1886: The Divine Pymander of Hermes Trismegistus; The Perception of Time; Hegel's Philosophy of Religion; Classification of the Mathematical Sciences; The Concord Summer School of Philosophy in 1887; Book Reviews; Etc.

THE HOMILETIC REVIEW. (New York.) The several departments of this magazine of religious thought, sermonic literature and discussions of practical issues are up to the general standard.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) Contents: Alcohol poisoning; The Gospel Life of Jesus; The Declaration of Independence; Spiritualism; Fools and Gods; Literary and Editorial Departments.

BABYHOOD. (New York.) Articles of interest upon the following subjects: Infant-Hygiene, Methods of Nursing, Dress, Home training and instruction will be found in this issue.

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents for July: Christ-Creeds and Church-Words Contrasted; Conversation; Meeting of the American Akademie; A Word to friends.

THE MANIFESTO. (Canterbury, N. H.) This magazine is published by the United Society of Shakers and those interested can glean much information from its pages.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The usual short stories fill the pages of this monthly for children and the illustrations cannot be excelled.

THE MENTAL SCIENCE MAGAZINE. (Chicago.) A varied and suggestive table of contents from many sources fills the August Mental Science Magazine.

HOME KNOWLEDGE. (New York.) This excellent health monthly has a varied table of contents for August.

A police watch is to be kept upon the members of the British House of Commons belonging to the Irish National League.

Rhode Island, it is reported, has more liquor places open than before the prohibitory amendment was adopted.

I have no doubt that this ebb of vital force, once so powerful that the impulse of organization was everywhere irresistible,

will continue until every vegetable, animal and man shall have passed from earth, and the globe itself exhausted in the evolution of souls, shall drop, a dead world, into the orbit of some young and vigorous planet and there play the role of moon. That this vital force which makes possible the projection of spirit or soul upon the material plane, decreases as mentality increases, we have abundant evidence. It was anciently said that men grew weaker and wiser. It were better said that men grew wiser and weaker. The higher the grade of spiritual and intellectual culture reached by us, the fewer will our progeny be, and of those born, many will have feet too tender to tread earth's thorny paths to adult age. The ratio of increase in population being inverse to the increase of intelligence, as education and refinement are diffused among the masses, the rate of increase in population will decline until its line of equilibrium shall have been passed and the race shall gradually become extinct. Mentality, spirit or soul, being the objective point of evolution, nature will not divide between two bodies a quantity which one may contain. As the degree of mental activity in children at birth increases, the numerical and physical strength of the race declines. These facts should be remembered and pondered upon by all, for they sweep away whole volumes of nonsense which have been dignified with the name of political economy and they will again be referred to before we leave our subject finally.

At the climax of animal life, the creative impulse having become an irresistible power, it is not difficult to understand that the forces that evolved the animalcule could be multiplied by hundreds or thousands and even carried far beyond the point of perfection that was necessary to evolve the human race as it first appeared on earth. But the result attained by the evolution of man was sufficient for nature's purpose. For that there was a purpose at every step in evolution, "all nature cries aloud." That purpose will be stated in our next paper, and will prove to the careful and conscientious student the cipher key by which may be read the solution of all our social problems.

(To be Continued.)

Late August Magazines Received.

THE CENTURY MAGAZINE. (New York.) The portrait of Mrs. Julia Ward Howe adorns the opening page of this monthly for August. Snubbin through Jersey is an illustrated article of interest. The Hundredth Man by Frank Stockton is continued, also the history of Abraham Lincoln. Joel Chandler Harris contributes the first part of Azalia which will be welcomed by many. The Poem Nothing to say, by James Whitcomb Riley is characteristic of the author. A. W. Greely's Our Kivitok is an episode of the Lady Franklin Bay Expedition. William Earl Hidden's paper entitled Is it a Piece of a Comet? will interest many students. The War Series is full of incidents and with poems, Topics of the Times and the usual Letters, etc., furnish good reading for this month.

WIDE AWAKE. (Boston.) The contents of the mid-summer Wide Awake are replete with good things. A charming frontispiece greets the reader and it is followed by a tender poem entitled As I would have it. A dark night's work is a story about Dakota. A timely article at this season is Concord: Her Highways and Byways, with illustrations; this is the first part and the following will no doubt be as interesting. The Story of Kedon Bluffs is continued, also Bird-Talk. Mary Rebecca Hart tells how Ned scaled Mt. Washington. The serials are—as readable as ever, and the poems, jingles and pictures aid in making a most delightful table of contents.

THE FORUM. (New York.) Gov. J. B. Foraker opens this month's Forum with an article upon the return of the Republican party; this is followed by Has Ireland a grievance? and The Forgotten Cause of Poverty. Edward Eggleston continues his instructive and entertaining series of articles The books that have helped me. An Outside view of Revivals; What is the Object of Life? The Choice of an Occupation; Alcohol in High Latitudes; Why we have no great Artists; The Progress of Co-education, and Conditions of Industrial Peace make up a most valuable number.

LE LOTUS. (Paris, France.) Monsieur F. K. Gaborian, has founded a theosophical monthly under the above title, and announces it as being under the inspiration of H. P. Blavatsky. The editor is an enthusiastic theosophist and promises contributions from some of the best French writers. The monthly is printed in the French language.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents for October, 1886: The Divine Pymander of Hermes Trismegistus; The Perception of Time; Hegel's Philosophy of Religion; Classification of the Mathematical Sciences; The Concord Summer School of Philosophy in 1887; Book Reviews; Etc.

THE HOMILETIC REVIEW. (New York.) The several departments of this magazine of religious thought, sermonic literature and discussions of practical issues are up to the general standard.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) Contents: Alcohol poisoning; The Gospel Life of Jesus; The Declaration of Independence; Spiritualism; Fools and Gods; Literary and Editorial Departments.

BABYHOOD. (New York.) Articles of interest upon the following subjects: Infant-Hygiene, Methods of Nursing, Dress, Home training and instruction will be found in this issue.

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents for July: Christ-Creeds and Church-Words Contrasted; Conversation; Meeting of the American Akademie; A Word to friends.

THE MANIFESTO. (Canterbury, N. H.) This magazine is published by the United Society of Shakers and those interested can glean much information from its pages.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The usual short stories fill the pages of this monthly for children and the illustrations cannot be excelled.

THE MENTAL SCIENCE MAGAZINE. (Chicago.) A varied and suggestive table of contents from many sources fills the August Mental Science Magazine.

HOME KNOWLEDGE. (New York.) This excellent health monthly has a varied table of contents for August.

A police watch is to be kept upon the members of the British House of Commons belonging to the Irish National League.

Rhode Island, it is reported, has more liquor places open than before the prohibitory amendment was adopted.

I have no doubt that this ebb of vital force, once so powerful that the impulse of organization was everywhere irresistible,

BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

THE HIDDEN WAY ACROSS THE THRESHOLD; or, The Mystery which hath been Hidden for Ages and from Generations. An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul, and to Learn the Guidance of the Unseen Hand. Illustrated and Made Plain with a few Occult Passages as Possible, by J. C. Street. A. B. N. of Boston. Price of the Order \$1.00, and of the Brotherhood \$2.00. Z. R. Z. S. cloth, pp. 357. Boston: Lee & Shepard.

A Princeton Professor of Rhetoric once returned a student's essay without either criticism than the placing of quotation marks at its beginning and end. But such disposition of Mr. Street's work would be tame indeed. Not only does he give page after page by other writers as his own, but he distributes these stolen treasures with an attitude of lofty, yet tender, morality, and in phrases of the sweetest and most alluring play. "Dear Pilgrim of Truth," he says, "may this imperfect, humble effort prove a beacon-light of Spirit," and then hands to the Pilgrim morsels plucked from "Isis" and the "Path." He even claims inspiration! "We are writing," says he, "by no rush-light. The glow that guides our pen gleams down from higher font of illumination," and, after 357 pages of thought plucked from others, and twaddle contributed by himself, complacently points upward and murmur, "Our seeds of golden thought have all run out, and the dictating intelligence is still. And he said unto me, It is finished."

But we have not finished with Mr. Street. Let us trace up the "dictating intelligence." Page 2 of his introduction is from No. 1, Vol. I. of the Path. Page 49 comes from the Path of May, '86, page 63. From the same source also are pages 50 and 51. Page 316 comes from Murdoch Jollis's article on Seership, and page 394 from Dr. Buck's Primary Concepts—both contributions to the Path. A passage on pages 361 and 365 is cribbed bodily from the Upanishads. Pages 413-4 are from Madame Blavatsky's article on Re-incarnation and the 1st volume of Isis Unveiled. From Sinnett's Esoteric Buddhism we have page 415. What Mr. Street calls his "precious thoughts" have been, he admits, "cleaned from Angels and Men." As to angelic sources we are unable to speak positively, but the word "purloined" would seem more precise in the other case; for, with the exception of St. Paul and other writers dangerously well known, few receive credit for what is taken from them. Of the original matter,—if, indeed, one may predicate originality of a writer under the influence of a Dictating Intelligence,—one sentence in the introduction receives our unqualified acquiescence.—The charge of plagiarism may be justly brought."

The book is rambling, discursive, frosty, ill-dressed, hazy, verbose, and sentimental. It mistakes grace for godliness. Sometimes it is absolute nonsense. What does it mean by "the exalted spirituality and caste of Brahma"? Or this: "It will be found that all the devils of the universe are living in the symbols of the mind, brought into life through extreme grounds between our material and spiritual organization."

We note an uncouth flavor suggestive of the Rev. Mr. Chadbun's "Dear Pilgrim of Light." "Dear Brother," "Dear Brethren of the Illuminati," etc., continually reappear. In one place his inventive habit of verbal borrowing leads him to address us as "Dear Brethren on the Threshold,"—a phrase which would have set Bolwer astir and is far from reassuring to a neophyte.

There is, of course, some good in this book. There could hardly be 557 pages of unredeemed rubbish. Exhortations to purity, beneficence, and spirituality are always healthful. Much in the chapter on Astral Light is valuable. But the savor of gnosticism and pretension is never absent, and no book can be sanitary which is false in its claims, charlatanish in its prescriptions, and sickly in its tone. No system of religious teaching—Christianity, Spiritualism, etc.—lacks the ring of true metal. The author (or compiler) of The Hidden Way should repeat two most suggestive passages in his book. One is on page 7: "Lunacy and crankiness are often charged against Pilgrims of Spiritual Knowledge, sometimes justly, no doubt; and the stigma may be the means of bringing them to see themselves as others see them." The other is on page 55, and how excellent it is! Perhaps it came from the Dictating Intelligence. "If you would remain in peace, remain insignificant."

Here is one of the revenue promoters which Mr. Street used in 1885, and the money thus coaxed out of fools may have helped him to inflict upon a suffering world his "Hidden Way":

"Amulet Egyptian, a Sure Protection from all Contagions. Datura, Cholera, etc., etc.... The Arabian Secret of Ingredients that proved so efficacious against the Great Plague of Europe of 1655 to 1755.... One Dollar and Fifty Cents...."

No other proof of his charlatanism is needed, and with this the JOURNAL commands to the tender mercies of the fool-killer all who put their trust in his vaporing.

THE NEW BIRTH. A Chapter on Mind-Cure, by Rev. L. P. Mercer. Chicago; Charles H. Kerr & Company. Price 50 cents.

The author has here presented the doctrine of the "New Birth," in a most attractive form, arranging his thought in the order with, and in conformity to, the theories of Emanuel Swedenborg, of whom he is a disciple. The psychical wave which is now sweeping over the whole world, and for which the investigation of Spiritualism has done more, than all other efforts combined, is here interpreted as the dawning of a new era, in which the "New Church" will come into power. Such is human nature in its fidelity to principles individually espoused. To the intelligent and spiritually-minded Spiritualist, much of Swedenborg's teachings are conceded not only as true, but wholly in accord with those now being given through inspirational speakers in their own ranks, though Spiritualists have progressed beyond the recognition of merely an isolated sect in the world's history; the "Community with angels," is an ever-present reality.

When upon page 6 Dr. Mercer says, in speaking of the Creation and of God's order: "Then through the spiritual world He produced the natural world, an image and likeness of corresponding things which He would put into man's nature," does He not know that this is the philosophy of Spiritualism? That which Swedenborg taught is taught by each of these links in the chain of human history we are carried back to the book of Genesis, of which Prof. J. D. Dana of Yale said in the first lecture of the series on "Evolution": "The only source of information of the creation which we have, is this first chapter of Genesis, and this must be inspired."

To assume that only the "New Church" has the divine revelation is dogmatic in the extreme. When the author interprets the psychical wave as the effort of the Lord to establish the "New Church," and then says further on, "Here the New Church stands unmoved in the midst of all these fluctuations, she has divine revelation from the Lord," Spiritualists have the right to protest. Their faith in a New Church is based upon the altar built in every human soul, round which the angels sing perpetually of the divinity of humanity; this is the New Church of the future.

The author's idea of the personal presence of God in the world, in the person of Jesus of Nazareth, when he says, "God came into the world, and took our nature upon Him, etc." is one of the unthinkable, the presentation of which by all of the orthodox churches is largely accountable for many infidels. But, when he says, "We are members one of another," "The spiritual world with the spirits good and evil who have entered it, acts like a soul invisibly influencing the course of all things here," "You cannot love the same evil without having the infernal crew for intimate companions," he staves for every misconception of minor points; this JOURNAL has vigorously proclaimed for many years.

In his chapter on Mind-Cure, in referring to the spiritual causes of physical ill, he says: "See what mighty factors of unwholesome misfortune, and disease we have to deal with." "These things cannot be dismissed with a denial; nor can they be denied or thought they were not, by the persuasion that they are not." "There is a great truth for every Christian Scientist, Metaphysician or Mind-Cure healer, who assumes that denial is destruction of evil. Indeed, there is so much of profit in the perusal of this little book that all who are interested in the "New Birth" and the "Mind-Cure" will do well to read it.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 13, 1887.

The Statutory Definition of Medical Practice.

The Illinois Legislature at its recent session was persuaded by such of the Illinois doctors as cannot stand competition, to tinker at the "Medical Law" once more. This time the doctors have made a great stride in the direction they aim for; namely, shutting off competition. They have gotten a statutory definition of the phrase, "practicing medicine." The New York doctors of this sort have for years struggled without success to accomplish this result. The courts there have decided that the old time and righteous meaning of the phrase contemplated and necessitated the use of drugs. Persons who did not prescribe drugs, the New York courts have decided were not amenable as illegally practicing medicine, though treating and prescribing for the sick.

What the New York doctors could not do the Illinois doctors have succeeded in doing. Section 10 of the so-called health laws of the last session declares: "Any person shall be regarded as practicing medicine within the meaning of this act who shall treat, operate on, or prescribe for any physical ailment of another. But nothing in this act shall be construed to prohibit services in cases of emergency or the domestic administration of family medicines."

These are some features of this short and comprehensive, though simple section, which will arrest attention. The true inwardness of the sop "services in cases of emergency," is apparent; it furnishes a path for the medical inquisitor to retreat if closely pressed, and doesn't seriously interfere with the medical fee-bill. Why such services, which would be just as valuable when a doctor was present as when none could be had, are not to be tolerated always, the statute don't explain, but all can perceive.) The recognition of "family medicines," which all the medical fraternity who can't stand competition, have always opposed, is a sop to the patent medicine proprietors whose opposition is fatal to "medical laws" before any legislature.

It is a notorious fact, of which no denial is even attempted, that the people of Illinois have never asked to have the practice of medicine regulated. The whole scheme is the work of doctors whose professional abilities are not equal to their ambition for self, and of other doctors who are proprietors of one-horse medical colleges whose falls would be vacant without some statutory "come-along" whereby patrons can be corralled. The effect of such laws is demoralizing not only to the medical profession but to the public. In addition to declaring who should practice, to make a statute which should expressly relieve an individual from the legal obligation of paying for services rendered seemed to those wily doctors a good scheme whereby to secure the support of the dishonest class in the State, and to afford a tempting bait to the morally weak but cowardly who needed the authority of a statute to give them grit enough to do a mean thing by cheating their "irregular" medical attendants. The effect of this double-bait upon the morally obtuse is very well shown by an incident lately published in the Selma (Ala.) Times, as follows:

The reason assigned by a darky in a Justice's court yesterday for not paying a debt he owed an old woman who had done some work for him was "cause she had done got no diploma for doin' dat work." He was told by the court that the absence of a "diploma" should not absolve him from paying his debt.

The spirit which animated this darky inspired plenty of white folks, and to stimulate it in the interest of the diplomatised doctors is the evident purpose of the statute.

The secular press of Illinois, when not hoodwinked or bulldozed by the doctors, is very free to express its contempt for this legislative bolstering of incompetents and empty

colleges. Here is what the Chicago Times says of it:

A state board of health is usually composed of a doctor who makes a profession of the business, and some clerks who assist in carrying details into effect. Its main mission is to see that its existence is perpetuated from year to year; and that proper legislative appropriations are made to keep the body in operation; and to keep an eye on Italy, South America, and other remote points for purposes of discovering a case of cholera or yellow fever, which it at once announces as certain, this year, to visit this country, and hence the need of strengthening the hands of the board with more funds.

Speaking of the desire of Dr. Rauch, secretary of the Illinois State Board of Health, to enlarge the powers of the Board and consequently of himself as executive officer of the same and servant of the incompetents and the colleges, the Times says:

Don't extend the powers of Mr. Rauch any further. He has already got possession of a goodly share of thloge, and if he be not restrained he will continue encroaching until he gets what he is aiming for—to wit, the earth.

No law can be enforced unless it is sustained by the sentiment of the people, and nothing is surer than that the people of Illinois do not approve of this wealth-promoting legislation for a class. The rascals who for years robbed Cook County did so with a recklessness born of the indifference and apathy of the public. When by a long struggle on the part of patriotic and public spirited citizens, public sentiment was awakened and educated so as to assert itself on the side of honesty, these boodlers were brought to book and sentenced to the penitentiary. And this cataclysm of virtue has wrecked or badly damaged the reputation of a number of diplomats physicians who had been advancing their interests by the aid of the boodlers, but still in strict compliance with the letter of the code of medical ethics. By and by public sentiment will wake up to a realization of the injustice and iniquity of these "medical laws" and the tyranny of the clique in whose interest they were enacted.

When that period comes, there will be another earthquake. And in the meantime the JOURNAL advises all reputable healers of whatever school to possess their souls in peace and go steadily forward in their vocation, fearing neither Dr. Rauch nor the unconstitutional provisions of the statutes under which he and his confederates seek to abridge and restrict the rights of the people. If any reputable practitioner of the healing art who treats without drugs is molested in his or her practice, let them invite prosecution, and communicate with the RELIGIO-PHILOSOPHICAL JOURNAL for further advice and assistance.

The Constitution and the Celebration of the Centennial of its Signing.

The Legislature of New Jersey on the 2nd day of June, 1886, passed resolutions inviting the Governors and Representatives of the thirteen original States to assemble in Philadelphia to consider the propriety of national celebration of the centennial anniversary of the framing and promulgation of the constitution of the United States. In accordance with this invitation a convention of the Governors and Representatives of the thirteen Colonial States and of citizens was held at Philadelphia, September 17th, 1886, in the Hall of the Carpenters' Company. There were present the Governors of Delaware, Georgia, Maryland, New York, Pennsylvania, Rhode Island, South Carolina and Virginia.

In consequence of resolutions adopted at this meeting letters were addressed by the Hon. Fitzhugh Lee, Governor of Virginia, as chairman of the Committee of Governors of the Colonial states, to the Governors of all the States and Territories of the Union, inviting them to appoint commissioners to be present at a convention to be held at Philadelphia, December 2nd, 1886. In response to this request commissioners were appointed by the Governors of the following States and Territories, viz.: Connecticut, Delaware, Florida, Illinois, Indiana, Iowa, Maryland, Massachusetts, Michigan, Mississippi, Missouri, New Hampshire, New Jersey, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Virginia, West Virginia, Dakota, Idaho, Montana, Wyoming.

This convention of December 2, 1886, elected Hon. John A. Kasson, of Iowa, president and Hampton L. Carson, Esq., of Philadelphia, secretary. A sub-commission was selected, of which Amos R. Little, Esq., was made chairman, the president and secretary of the convention being added as ex officio members. A committee of citizens was also formed, of which Thomas Cochran, Esq., was selected as chairman. The name of "The Constitutional Centennial Commission" was adopted as the name of the commission, and it was resolved, in regard to the proposed celebration at Philadelphia in September, 1887, that there be an oration and poem in commemoration of the signing of the constitution; that there be a military display, in which the United States shall be invited to be represented by each branch of its military and naval service; that the States and Territories, and the District of Columbia shall be invited to be represented by their militia and volunteer service; that the President of the United States be requested to designate officers to command the same; that there be an industrial procession; that invitations to participate in the celebration be extended to the President of the United States and his Cabinet, the Federal Judiciary, Congress and the representatives of all departments of the National Government, to the governors of each State and Territory, to the judiciaries and legislatures of the same and the representatives of the several departments thereof, to the Commissioners of the District of Columbia and to the various civic organizations and associations of the Union, and that the resident representatives of foreign govern-

ments having friendly relations with the United States be invited to participate; that there be created a suitable memorial in the City of Philadelphia, commemorative of the signing and adoption of the constitution and of the progress of the nation since that period.

1862—Personal—1887.

Twenty-five years ago the nineteenth of this month the present editor of the JOURNAL did the wisest and best act of his life, he got married. He didn't stop then to consider the wisdom of the step; but now after a quarter of a century has elapsed, he can speak out of the fullness of his experience. Then he was only a boy, but a few months past his twenty-first birthday, with soul and energies bound up in duty to his country. This year before, he had kissed his sweetheart farewell and gone off to aid in suppressing the slaveholders rebellion. With no knowledge of the art of war, nor much physical strength, but possessed by the same spirit that inspired hundreds of thousands of comrades, he went forth to do battle as best he could. In sickness and in danger, in camp and off the battlefield, the spirit of the girl he left behind was an ever present support and inspiration.

When, a year after the first leave-taking, he was sent home with a short leave of absence to regain health lost in the field, he felt it were better in view of the exigencies of war to give this heart-companion, this *alter ego* a right which would be recognized in case she should be called upon to nurse him in hospital or mourn him as one of the silent army. She felt so too. He returned to his command in a few days, feeling that this brave strong friend had become a part of himself and that come what might, all would be well—and it ever has been! In prosperity and adversity, in joy and in sorrow, she has always been at his side, a devoted wife, affectionate mother, wise counsellor, and firm support. And now after twenty-five years, though threads of silver glisten in her golden hair, her heart is as warm, her devotion as great, her courage as undaunted as on that day when in the glory of young womanhood she stood beside the blue-coated, bronzed-faced young fellow and heard the preacher pronounce them "man and wife."

Though now not without the courage of his youth the editor don't dare show this writing at home until after publication. His old friend Robert Collyer has a habit of taking a congregation into his confidence and telling them in his unique warm-hearted way all about what a comfort and aid his wife has ever been. So with this precedent the JOURNAL editor ventures to share with his readers just this once, that which the wife might shrink from allowing.

He wishes it were possible to assemble at this anniversary the host of staunch friends whose interest in the JOURNAL and personal friendship have been well tried; between whom and himself has grown a bond not less strong than the tie of consanguinity. Thousands of these good people he has never seen and never will in this life, yet they are as close to him as though daily met on the street or in the home.

Sometime, beyond the river of Death, such a gathering may be practicable. Probably when twenty-five years more have passed and the golden wedding is to be celebrated, we shall from our home in spirit life summon to the feast many of those who read these lines, and a host of other friends already "gone before" and now aiding to fit the denizens of earth for their next-world career.

Crime Against The Doctors.

The 6 year-old son of Bernard Green, near Bennettsville, Ind., was recently run over by a heavy wagon and his right leg crushed. The father knew that the leg must come off and, after vainly trying to get a surgeon, decided to perform the operation himself. He had no instrument with the exception of a razor and a small meat saw, but with these he took off the leg neatly, and the boy recovered from the shock and is getting well. Surgeons say that the job was as successful as any one could ask.—*Exchange.*

This unwarranted assumption, of the prerogative of the medical profession by Mr. Green is an act not to be lightly forgiven. To affirm that in this country where doctors swarm in every community Mr. Green could not secure one, is a manifest error. What seriously aggravates his offense is the fact that he successfully performed the surgical feat; had he killed the little fellow by his bungling, the doctors might have forgiven him for infringing upon their ballywick, but now they never can—no, never! It were bad enough in all conscience to swindle them out of a job but to have successfully competed with them, and still worse, with such unconventional surgical instruments as a razor and a meat saw is too grievous a sin to be overlooked.

Truly these be degenerate days when the authority of the "regular" physician and priest is caviled at by ignorant laymen, when a father prefers to save his child's life in an irregular way and when the dear people will not bow down and worship the cloth. Verily, verily, a return to the good old times is absolutely necessary to the salvation from mediocrity and impecuniosity of a large body of doctors and preachers. Competent doctors and surgeons, and preachers who love God and humanity more than theology, are coming to have things all their own way in their professions, and unless the authority of the State is soon exercised with a severe hand the incompetents and bigots will be forced to become alderman, county commissioners, street cardivars, and vendors of circus lemonade.

Transition of H. B. Champion.

On the 3rd inst., after several years of great suffering, at times most excruciating, Bro. H. B. Champion was released from earth. His fruit ranch in the Santa Clara valley adjoined that of Mrs. E. L. Watson, and for sometime he had been a member of her household, having no home of his own. Last year the editor of the JOURNAL and his family spent a week in the delightful home of Mrs. Watson, and they treasure the memory of that visit as one of the happiest chapters in all their experience. The octogenarian, "Uncle Jon"—a relative of Mr. Watson, with his quiet, sensible, peace inspiring influence, Mr. Champion the strong-souled, well poised character, Will Watson, the industrious and loving son, Luke his vivacious and interesting sister, and lastly Mrs. Watson, the affectionate mother, spiritual guide and head of the household. These five constituted the charming circle within which nothing but sweetness and purity could find lodgment, and from whence there went out to the world, through the public ministrations of Mrs. Watson, a strong, uplifting, wholesome influence such as comes from a home where angels walk and talk with the inmates.

If one were to hunt the globe around not another more charming place would be found from whence to pass from things terrestrial to the world celestial. It was fitting, therefore, that one who had manfully fought life's battles, upheld the banner of Spiritualism, voiced inspirations from exalted spirits, aided the weak, comforted the sorrowing and done his whole duty without fear or favor, if was most fitting that such an one should complete his earthly career and witness life's crosses blossom beneath the kiss of Death amid such surroundings. In that bright sunlit chamber of blue and gold where the scent of a thousand flowers came in at the windows and the grateful shadow of a huge oak fell athwart the roof, vine-clad foot-hills framing the picture on one side, and a vast expanse of fruit trees banking the others, the song of birds on every hand, the scene glorified by the brightness of angelic presence, in that room and amid such surroundings the spirit of Brother Champion bade adieu to the mortal. From the earthly to the heavenly paradise was but a step, and freed from the worn out body he was at once in the home which long before had been unveiled to his spiritual vision.

It was our good fortune to know this man well. That he was not infallible goes without saying, for he was human, but we have faith in the purity of his motives and profound respect for his adherence to whatever he believed to be right. His courage, executive ability, keen intuitions, mediumistic nature and strong will, combined to make him a marked man wherever the affairs of life led him, and his memory will ever be precious to many hearts. We hope to be able soon to present our readers with a sketch of his life and particulars of the final services.

Wanted, Journal Volumes.

Two sets of the first ten volumes of the RELIGIO-PHILOSOPHICAL JOURNAL. Any one having all or either of these volumes in good condition and willing to part with them may correspond with the editor, naming the price. One series is wanted to complete a file for the University of Pennsylvania. The publisher has already presented the University with a file covering the period since the great conflagration of 1871, at which time the entire plant of the JOURNAL and everything pertaining to the business, with the exception of mail list and account books, departed in a chariot of fire.

GENERAL ITEMS.

Light, London, republishes from the JOURNAL Hudson Tuttle's review of the Report of the Seybert Commission, and says editorially: "This system of pseudo investigation needs to be exposed"; and we believe that there is no man better qualified than he to do the needful work."

The new Unitarian Society at Hinsdale is to be ministered to by W. C. Gannett, who it is said disclaims being a Unitarian. As the Society has among its number several influential members who are Spiritualists it is not impossible that that subject may be thought by Brother Gannett to be worthy of more serious study than he has heretofore considered it.

A million cases of fruit is a moderate estimate of the California crop this season. The great scarcity in the Middle and Eastern States will bring fortune to the people in the Golden State, who will soon learn that the surest success in gold hunting is to look for it in the pear, peach, plum, apricot, orange, olive and lemon trees and amid the luxuriant vines.

At a party in Clinton, near Akron, O., Aug. 1st, one of the guests was named George Miller. Another guest, addressing him, said: "Why, Miller, I heard you fell dead the other day." Miller turned pale and his voice faltered. He went up stairs, and in a few minutes the announcement was made that he was dead. The shock caused by the words killed him.

Rev. Geo. M. Hanselman, assistant pastor of the Catholic Church on Montrose avenue, Williamsburg, N. Y., preached at the service July 31st, on "Death." At the dinner table, in conversation with the pastor, he talked of the sermon, and among other things he said: "I have a presentiment of sudden death." In the afternoon while intoning verses he was stricken with a hemorrhage and died almost instantly.

The regular meetings of Lookout camp meeting closed July 31st, but there will be meetings each Wednesday night and Sundays of August. The association has retained Mr. George W. Kates, Mrs. Zaida Brown, Kates, Mrs. Isa Wilson-Porter and Mr. James Copeland. The hotel and all camp privileges will be kept open during the month. The special railroad rates are also expected to continue in effect.

In consequence of the great numbers that have joined Mr. Morse's classes in San Francisco, the accommodations of the Palace Hotel have proved entirely insufficient. To meet the great demand for increased room the class has been transferred to Golden Gate Hall, in the Alcazar Building, O'Farrell st., in which handsome and spacious chamber every accommodation will be provided. Mr. Morse's class numbers nearly one hundred each evening.

It is said that John H. Arnold of Ballston, has a curiosity in the shape of a parrot. Some time ago it was noticed that the bird would try and follow Mr. Arnold's little girl when she said the Lord's Prayer on retiring at night. The bird has kept on from night to night, until he can repeat the whole prayer. Some evenings he will repeat it several times. But at no other time of the day is it possible to get him to repeat it, and no one can induce him to repeat it more than once in the evening but Mr. Arnold's daughter. We are informed that the parrot used to be very profane, but lately he has given up the habit of using oaths.

The Boston Traveler says: "Let the Bostonians rejoice and be glad. A Parsee priest rejoicing in the name of Dadabah Sookel, is on his way to the city of culture to organize a society for the worship of Zoroaster. The Parsees have learned of the late tendency of Boston toward Buddhism, and they are preparing to redeem the city. The Parsee priest with his worship of the Sunset Fires, will here erect his temple, and the faithful may be gathered in. Dadabah Sookel will be the lion of the next season's receptions, and Boston will rejoice in a new sensation worthy of its adoration."

With over 4,000 characters in their alphabet the Chinese have never been able to utilize the telegraph, but now they are about to introduce the telephone which offers no obstacle to any number of quirks which the Chinese tongue can twist out of the human throat. In a few years long distance telephoning will be a common-place affair in China, while in this country, thanks to the Bell-robbers and the Western Union thieves, the people will be obliged to content themselves with the telegraph until the insatiable man of monopoly is choked with wealth—or public sentiment abruptly terminates the tyranny.

The Rev. J. B. Koehne, pastor of the Cumberland Presbyterian Church, Sixth avenue, last Sunday night began a series of sermons, the title of each one being one of the expressions often heard on the street. "Damn it!" was the title of last night's discourse, and the users of that and similar profane expressions were handled without gloves. The subjects of the other sermons, so far as determined upon by Mr. Koehne, will be: "How is the score?" "He held an Ace Full!" "How was the Show?" "Who is That New Girl? Has She Just Struck the City?" "Let us Have a Game of Pool," and "Are You trying to Make a Mash?"—*Pittsburgh Times.*

The Chicago daily Tribune, says: "Henry George has a large income, and he is putting it where his land theories will not reach it. His theories are for other people." Any one desirous of forwarding the public good or of honestly securing office should see to it that the Tribune's opposition is first secured; its malicious falsehoods against individuals and measures it opposes are vastly less harmful than its friendly mendacity. It is within the JOURNAL's knowledge that Henry George has not a "large income," and that he is faithfully laboring in the interests of the people along lines which in his judgment are best calculated to accomplish the object. There is not a truer patriot or more honest, conscientious philanthropist with less ambition for personal aggrandizement in America than this man Henry George; and the JOURNAL is all the more glad to be able to say this, because it does not believe in his land theories and particular methods for the amelioration of the condition of the poor.

"Spiritualism and the Churches" is the theme of a staid paper, which appears on the second page, from the pen of Mr. Jesse Shepard. Having been a public medium for physical manifestations and music these twenty years, Mr. Shepard has a wide experience covering the civilized world. Considering his experience and his unusual intellectual ability, what he says is not to be ignored nor made light of. It may be said with truth, however, that he does not cover the whole ground, and probably no one would more readily say so than himself. In some future paper he may give an exposition of the other side, more comforting and pleasing to many, if not more true. In the meantime the JOURNAL asks its readers to peruse the admirable but brief and comprehensive exposition of Spiritualism given through the mediumship of that inspired woman, Emma Hardinge-Britten, as published on the seventh page. To differentiate Spiritualism from the practices and professions of some Spiritualists is as just and necessary as to discriminate between primitive Christianity and some modern Christians, who claim the name by virtue of their theological professions, church affiliations or inheritance.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The attendance at our camp meeting still continues to increase, every train bringing large numbers; the interest also seems to increase, not only at the conference and meetings' meeting, but at all the gatherings of a public nature. The entertainments at the Temple receive a satisfactory patronage. The Saturday evening dance in the Temple brings more than was expected. Prof. Cadwell has been here giving some of his unique and interesting mesmeric entertainments. Every day and evening during the past week have been fully filled with interesting public g. rings.

Mrs. Sarah A. Byrnes and Mrs. R. S. Little have filled the lecture bill since Saturday morning up to Tuesday evening. Both of these ladies have been greeted with good and appreciative audiences, and in return they have given their listeners practical lectures. The audiences, Sunday, July 31st, were variously estimated at from four to five thousand. When the vast number present, led by Prof. C. W. Sullivan, vocalist, and Prof. Frank E. Crane, organist, broke forth in song, you can imagine that the hills did surely echo back the sound.

A FIRE BRAND IN THE CAMP.

On Sunday evening, July 31st, Mrs. Abbie Tyler, of Boston (the lady who was a member of, and attended, the Temple séances where the ancient spirits were so pleasantly palmed off upon those honest souls for so many months, from Hiram Abiff to Jesus Christ, through a line of celebrities about as long as from Abraham to Joseph), consented to give a free séance of her experience at the Temple séances, and to demonstrate how those ancient spirits were produced. The séance took place at the home of the writer, in the parlors of Old Pan Cottage, some twenty-five persons being present. Mrs. Tyler in her opening remarks said that she would like to have the audience remain as quiet as possible as they were requested to do in other séances, reserving their criticisms until the close. All things ready, the curtain was adjusted to the cabinet, the lights were turned down and the purporting spirits at once began to appear. The illuminated garments were beautiful, making the representations so completely deceptive that I do not wonder that those persons having faith in their medium (the Temple medium) should have been led to fall down and worship when a celebrity like our Heavenly Master was fraudulently represented before them, believing as they did that all was true and right. I forgive them!

Mrs. Tyler with her assistant exhibited the representations in almost incredible short time, representing some twenty five or thirty different personations, giving a detailed account of how ev-rything was done, thus revealing her audience of the thought of fraud so far as that séance was concerned.

Mrs. Tyler also gave an account of the appearance of the illuminated spirits in Boston, with Mrs. Beste. She was completely exposed in Connecticut, October, 1885. The séance has created quite severe criticism, having found lodgment in some of the brains of the fraternity's faithful.

After nearly forty years of modern Spiritualism, it seems as though it was high time that the phenomena of our religion should be placed upon our platforms for the sole purpose of demonstrating by actual experiment the scientific fact of Spiritualism, as developed by the research of the student.

I want to say to the disquieted at Onset, on account of Mrs. Tyler's séance at Old Pan Cottage last Sunday evening, that the skeptic has a right to be heard in this matter, and most probably will be. I want to say further that Mrs. Tyler demonstrated to a scientific certainty every representation she made. Is there materializing medium in the States that will demonstrate to a scientific certainty the following: A materialization two feet in front of the aperture in the cabinet? If a materialization can be accomplished two feet from the aperture while the medium remains in the cabinet, use a drop-curtain of sufficient texture to prevent the return of the medium or an accomplice to the cabinet, and we shall have at least the beginning of a demonstration. If this curtain is dropped while the representation or real spirit is two feet outside of the aperture, it will remain there or demonstrate the fact by dematerialization.

Is there medium in the States that will ever submit to assimilate as the above? If so, name your price, arrangements may be made for you to come to Onset. Address me at P.O. Box 267, Haverhill, Mass.

The lovers of the water, especially those who enjoy fine sailing, are having the best of good weather and a fine breeze these hot days, mixing in with the sailing the sport of blue fishing, to complete the excitement of the voyage about the bay. Many others engage in sea-bathing and swimming near the land. We are sorry to say, however, that once in a great while a person will venture too far, and is obliged to pay the death penalty for so doing. A shadow of gloom was cast over the pleasures at Onset, Monday, the 1st of August, when a bright-eyed and beautiful lad by the name of Eddy, ventured beyond his depth, and was drowned before relief could reach him. The afflicted family received the heart-felt sympathy of every person at the grove.

Among the arrivals the past week are Dr. and Mrs. McAuliffe, of St. Louis, stopping at Old Pan cottage.

Dr. A. S. Hayward is as busy as ever, recuperating and looking after the sick and ailing ones.

Dr. W. L. Jack, of Haverhill, Mass., made his annual visit the first of August.

The JOURNAL is being read and appreciated here.

The hotels are having about all they can take care of at present.

The Children's Progressive Lyceum has a true friend in the person of Mrs. W. S. Butler of Boston.

Mrs. Jennie Putnam, of Putnamville, Vt., and her two children, have arrived at her cottage on Longwood Avenue.

J. Frank Baxter called here on his way home from Ocean Grove camp meeting, Harwich. Mrs. Baxter is spending a few weeks here for her health.

Sunday, Aug. 14th, Mrs. H. T. Brigham will speak at 10 A.M., and A. A. Wheelock at 2 P.M. Dr. E. A. Smith, Presid. of the Queen City Park camp meeting, has been here making arrangements for reduced fares from Onset to Queen City Park and return.

A. B. Plymton of Lowell, Mass., made his annual visit here.

Col. Van Horn, editor of the Kansas City Journal, and his wife, are here enjoying Onset's pure air.

Mrs. S. P. Channell, Minneapolis, Minn., with his wife and sister are here on their first visit.

William C. Tallman, agent, Grand Trunk Rail road finds time to make a short visit here. Onset, Aug. 4th. W. W. CURRIER.

Notes from Lake Pleasant.

(Special Correspondence.)

This delightful spot has as yet hardly awakened to activity. A spirit of rest and peace broods over the tented city. The heavy rains of the past week have made such havoc around the country, have caused little damage here, though the lake rose two feet in height, covering the benches and landing with water. The old path to the Highlands was impassable, but the new bridge was there, thanks to those who urged its necessity last year. The trains have been delayed by the washouts, and it will probably make quite a difference in the number of campers present at the opening. For days no train passed between Irving and Miller's Falls. Bridges were swept away, buildings undermined and great holes made in the road bed, causing the track to sink. It will be some time before the road will be restored to its former condition, but trains for the accommodation of passengers began running Saturday. Stages from Irving to Miller's Falls brought passengers during the time when the trains could not run. One brave old lady boldly walked the distance, seven miles, when she could find no other way to reach the lake. It is safe to say that she is a Spiritualist of the old days.

Many predicted that buying the grounds would be the ruin of Lake Pleasant, but the place seems as flourishing as ever, and as far as I have been able to learn, the majority of people seem more settled and satisfied with the state of things than for some time past.

The lots are placed at reasonable prices, and only twenty-five per cent. of the amount is required to be paid down, bringing them within the reach of many who otherwise would be unable to buy.

In surveying the grounds comparatively few changes have been made. The band stand on Lyman street has been moved down opposite the hotel, where Dr. Arthur Hodges had his tent. Some streets have been made wider by sacrificing many trees, to the regret of every camper. Mr. White has enlarged his cottage and made it beautiful with plants, till it contrivals the hotel.

Dr. Beals and wife arrived Friday, and brought sunshine with them in their cordial smiles and hearty greetings. Most of the old campers and well-known mediums are here, and every train brings others. Among those whom we are glad to see here are Mr. E. Terry and wife of Los Angeles, Cal.; Mr. and Mrs. Geo. W. Rogers, of Newton, Kan.; Mr. John F. Whitney, a veteran Spiritualist and journalist; Mr. N. Blanchard, and many others.

The Lake Pleasant paper this year, *The Wild Wood Messenger*, has J. Milton Young as managing editor. It is a very neat little sheet, and reflects credit on Mr. Young as well as Mr. Pierce who prints it.

The Worcester Cadet Band will give the usual concerts, and Ingraham's orchestra will gladden the hearts of young and old in the pavilion.

To-day began the regular meetings of the camp. Dr. Beals made a few remarks, in which he spoke of the small beginning of Lake Pleasant camp meeting, compare it with its present flourishing condition. He said: "I see before me but very few of those who started out with us, who came here and worked to make a success of the very first meeting. Still there are a great many of them here to-day, who, I assure you, are with us, though unseen, and who will help us in very many ways at this time. I also see some whose faces are new to me. I desire to welcome all of those who come here to-day." He then introduced Mr. W. F. Peck, who has charge of the vocal music, and who sang very acceptably. "Speak a kind word when you can." Then Hon. A. H. Dailey was announced, and his theme was "The Theology of Nature." He began by saying:

"In the seventh chapter of Matthew, and I believe the seventh verse, you will find these words: 'Seek ye shall find, knock and it shall be opened unto you.' These words are credited by great numbers of believers of the Christian faith to Jesus Christ, the son of the living God, or in other words to God himself. The Spiritualists certainly accept these words as true, whether we admit that they were spoken by a divine being or not. 'Seek and ye shall find.' Seek for what? Seek for truth. What can be of more value to any human being than knowledge of the truth? therefore the command is, 'seek for the highest knowledge,' and when we find it make it conformable to the truth. There is no limitation. Seek everywhere through all the phases of the world in which you live, seek through all humanity, and throughout the universe.

Now is the time for the JOURNAL's friends swarming in the numerous camps and groves meetings to exert themselves in extending its circulation. A little personal effort on the part of each would add a thousand new subscribers to the list this month.

The State Department has been notified that some high Chinese officials will arrive in San Francisco about the end of August on important business. Nothing further is known at the department about the matter, however.

A Bombay dispatch states that parties of Russians are traversing the country around Badakshan, and are ingratiating themselves into the good will of the people, acquiring a knowledge of the roads, and otherwise playing a fine game.

For July the fire loss in the United States and Canada was \$14,025,000 against \$10,000,000 in July, 1886, and \$9,000,000 in July, 1885. The average for the last month is just double that in July for the last twelve years. The total loss for the first seven months of 1887 was \$76,928,100, against \$63,900,000 for the corresponding period of 1886.

A syndicate of New York and Pittsburg capitalists have just closed a transaction by which they become the owners of nearly 100,000 acres of the finest pine forests in the South. The lands are along the southern line of South Carolina and the northern boundary of Georgia.

Professor A. J. Howe, A. M., for some years Professor of Mathematics in Chicago University, and during the past year Principal of the "University Academy," has accepted appointment as Instructor of Mathematics in the Preparatory School of Northwestern University, Evanston, Ill. This school, by a liberal policy, is remarkably successful in securing and retaining teachers of long experience and wide reputation.

"My subject this afternoon is 'Divine Skepticism.' I say 'Divine Skepticism' because theology has called it a broad road that leads to moral death and sorrow, but many of us have learned the opposite. There is nothing in life so magnificent as a brain or an age filled with great thought; fire cannot consume it; water cannot quench it; like a mighty and irresistible river, it flows on-

ward to the Infinite. The road to God is paved with idols. Do not tell me to-day that men believe less in God than when there was more of the outward expression of worship. The old church and the institutions that have sustained and fostered man's spiritual nature, have unquestionably been the test that those ages could produce; but they no longer serve the purpose of the century to which we belong. We have discovered new territory; we have adjusted ourselves to the new order of things; still do we fully realize what this large liberty is that has come to us? The world claims more from you and me, because of the position in which we stand to-day. The world demands from the great liberty and responsibility resting upon us, honest labor and honest thought. Because there's a door open through which our friends come to us, it does not follow that we should live lives of idleness. Is there not danger of this age sweeping past us, doating even on the one fact that has come to us of angel ministry? Do we ever think that we have never been fairly represented in any department of life? Do you realize that we have been spurned and set aside by dominant parties, till we think there is really something strange about us? Do we go out in the world of art, science and philosophy, and take our places and assert them and hold them? Spiritualism is not confined to-day to simply Spiritualists. It is a world-wide power that is recognized."

She went on to show how little, comparatively, Spiritualists had done to help make the world better and how much there is to do.

July 31, 1887.

General News.

Mooney, the man who attempted to blow up the English steamer Queen at New York, the other day, is well known to the London police, who say that he caused the explosion of the Glasgow gasworks in 1882 and attempted to blow up the parliament buildings at Ottawa, Canada. He was once an accomplice of the Fenian McDermott. The proposed duel between Ferry and Boulanger is believed to be off.—The King of Holland is ill, and there is already considerable excitement over the question of succession.—Mr. Bowen and Viscount Daignant, two Montreal newspaper men fought a harmless duel near that city.—The Treasury Department is looking into the affairs of the emigration commission of New York, with the intention of breaking up the mean impositions and swindles said to be practiced upon immigrants.—Mrs. Logan's health is very much improved.—The returns from the Texas election indicate the defeat of the prohibition amendment by over 100,000 votes.

Julius Albrecht, a murderer, awaiting trial in the jail at Quincy, Illinois, committed suicide by cutting his throat.—Charles Ward, who killed William E. Berry at Quincy, Illinois, has been arrested at Burlington, Iowa.

Rev. A. Gurney, proprietor of *The Daily News*, at Springfield, Ill., was brutally assaulted, by Tom Brewer, a gambler of that city, who had been shown up in Mr. Gurney's paper.—The president has received the invitation to visit Chicago. He will write a letter of acceptance when the arrangements for his tour are so far completed that he can name the date of his visit.

The bishops of the Milwaukee province of the Catholic church have provided for the ecclesiastical division of Dakota, and selected three names to send to the pope from which to select a bishop for North Dakota.—John Jordan, one of the oldest settlers of Jacksonville, Illinois, died at that city last Saturday. He was born in South Carolina in 1794, and when eighteen years old was a member of Daniel Boone's company, organized to protect the early settlers from the Indians.—Rev. Daniel S. Tuttle, bishop of Missouri, rescued a young lady named Paige from drowning in the river at Schenectady, New York.—A large American bank with connections in England and France is to be established at the City of Mexico.

Four Weeks Free.

Beginning with the second issue in September the JOURNAL will be sent four weeks free to all who make application either by letter to the office or in person to any representative of the paper. The address of those desiring to receive the paper should all be in the publisher's hands before September 5th.

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Celia writes: "Professor Wilson, addressed the Young People's Progressive Society, Sunday evening last, on this important subject—Spiritualism, Ancient and Modern. Many incidents of interest were related, and strong arguments drawn from them. The lecture was interesting, as the professor is gifted with a good flow of language and pleasing address. The audience was composed of many of the south-side church-goers, nearly 150 greeting the society. The committee hopes to secure Mrs. Ahrens for next Sunday evening, and wish for another successful as well as interesting and profitable meeting."

The French Lick and West Baden Springs.

CHICAGO, July 26.—Reports of the remarkable cures of complicated chronic troubles from the use of the waters of the French Lick and West Baden Springs are reaching here. The locality is eighty miles northwest of Louisville and reached by the Monon route.

Reduced Mileage.

The Monon Route (L. N. A. & C. Ry.) has issued a circular to its agents authorizing them to sell "2,000 mile books" at \$40.00, and "1,000 mile books," at \$25. These books can be used by a firm, or for a man and his family, 150 pounds of baggage will be checked on each coupon.

The Morning Walk.

A beautiful and original Panel, 18x28, executed in Oil Colors suitable to hang in any Lady's Parlor, worth many times the money, will be sent to any given address upon receipt of five uncanceled two-cent postage stamps. Address, JAMES PYLE & SONS, 436 Greenwich St., New York City.

Among the Northern Lakes.

of Wisconsin, Minnesota and Iowa, are hundreds of delightful places where one can pass the summer months in quiet rest and enjoyment, and return home at the end of the heated term completely rejuvenated. Each recurring season brings to Oconomowoc, Waukesha, Beaver Dam, Frontenac, Okoboji, Menomonie, White Bear, and innumerable other charming localities with romantic names, thousands of our best people whose winter homes are on either side of Mason and Dixie's line. Elegance and comfort at a moderate cost can be readily obtained. A list of summer homes with all necessary information pertaining thereto is being distributed by the CHICAGO, MILWAUKEE & ST. PAUL RAILWAY, and will be sent free upon application by letter to A. V. Carpenter, General Passenger Agent, Milwaukee, Wis.

"I cannot praise Hood's Sarsaparilla half enough," says a mother whose son, almost blind with scrofulosis, was cured by this medicine.

CHICAGO.

The Young Peoples' Progressive Society meets every Sunday at Avenue Hall, 159 22nd Street at 7:30 P. M.

The Spiritualists' Central Union will meet every Sunday at 2:30 P. M. in Weber Music Hall, corner of Webster and Jackson Street. MARY S. F. LEWIS, President.

The South Side Lycée of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spiritus' Liberty Hall, 517 West Madison Street, every Sunday, at 2:30 P. M. and 7:30 P. M. The public cordially invited. Admission five cents. DR. NOMAN MACLEOD, President.

The United Spiritualists' meet at 116 5th Ave., at 2:30 P. M. Sunday. Visitors and children welcome. F. B. GEORGEIAN, President.

The Young People's Spiritual Society meets every Sunday at 7:45 P. M. in Agassiz Hall, 2720 State Street. First class speakers always in evidence. Admission free. E. J. MARTIN, President.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 42nd Street, New York.

The People's Spiritual Meeting of New York City has been moved to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M.

The Spiritualists' Central Union meets every Sunday afternoon at 11 a. m. and 7:30 p. m. Conference every Sunday at 2:30 p. m. Admission free to each meeting. FRANK W. JONES, Conductor.

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Voice from the People.
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.
Our Life Work.

Striking the anvil of duty each day,
Cheering the sad ones that come in our way,
Teaching the weary the magic of hope,
With natures of strangeness trying to cope,
Thus work did the dear master say.

Trials will meet us where'er we may turn,
Coldness may chill us, and hatred may spurn.
Yet, "follow thou me," and the way shall be plain;
After the storm comes the sunshine again,
On the altar love's fires shall burn.

"My cross shall be easy, my burden be light,
A pillar of fire shall guide thee by night.
My word shall be as a lamp to thy feet,
My chastenings shall turn life's bitter to sweet
And the weary shall rest in my might."

FERN.

AN OLD PREACHER'S WORD TO HIS CLASSMATES.

A Letter Read at a College Class Meeting.

Among the pleasant unreported features of Yale's recent Commencement was the reunion of the class of '37. Among these survivors, who are more numerous than anybody would suppose there could be as possibly, almost—were Senator Evans, Prof. Lyman, and a number of other noted gentlemen; not accepting John Hooker of this city. A letter was received and read to the company, from the Rev. Joseph D. Hull, well known in Hartford as a teacher, and a gentleman of rare accomplishment, but who is now confined by chronic illness to his house in Boston. Mr. Hull's letter was very full of life and good spirits, as well as tender regard for his old classmates, and memories of the college times and scenes of half a century ago. Before ending it, Mr. Hull had this to say:

"I now like to say to you that within the last few years I have arrived at some very important and very assured convictions, which though sustained by considerable numbers of men eminent on both sides of the Atlantic for their learning and ability, are as yet repudiated by a large majority of the intelligent and even scientific world, both physical and philosophical theologians. To me the great doctrine of a future life, or the continuance of our existence after the death of the body, is no longer merely an article of faith, dependent on the teachings of the Scriptures, or any tradition or philosophical reasoning. It is a matter of demonstration by methods as truly scientific as those by which I accepted. This is to me so great a thing that I have no words wherewith to express adequately its value. Coupled with the equally important and to me equally demonstrable truth that our condition in that future life is most accurately determined by our character—that character which here we form, and which voluntarily continue in—for a moral being must be presumed to remain essentially such so long as he exists), this belief is the one which above all others the world needs, which every man needs, both for his own sake and all his fellow, and so should hold among his strongest conviction.

Of course I do not now propose to argue at all for my belief. But I desire two things: first, to put myself plainly on record; and next, I should be happy if I could induce any of you to pay any such attention to the subject as would be rewarded ultimately as my study of it has been.

While I am writing a newspaper comes to me containing a lecture by the distinguished English man of science, Prof. Alfred Russel Wallace, now in California, on the question, "If a man die, shall he live again?" I have obtained as many copies as the publisher said he could spare, with the view of sending one to each of you, in the hope that you will do me the favor and yourselves the justice to read it. You will easily find many foolish things in the newspaper, as in all the papers devoted to the exposition of a science but very imperfectly developed, and offering perhaps peculiar temptations to crude writers. But Prof. Wallace is one who should command the respect of the wisest of us. Ten years ago the ablest essay the volume that had appeared had failed—with such attention as I gave to them—to convince me. So I cannot reasonably hope to do more than to draw some earnest attention to this or other of the best writings on the subject. Pray, concede me this.

And now let me, before closing a strain of remark which I hope has not been listened to with a degree of prejudice amounting to manifest scorn and impatience, comfort some of you who, without any of my personal experience, may entertain fears for my sanity, or worse still, as they may look at it, of my "orthodoxy," by saying my science has not run away with my religion. My deepest impression of some spiritual realities has not dimmed—as in some cases they most unfortunately seem to have done—my apprehension of other religious truths which most of us cherish. My theology has no doubt been considerably modified, but it is only in the direction in which my reason has been pulling me from my youth against the *dicta* of mere authority. But if I know myself I am a more profoundly religious man than ever. The One Supreme Mind, inconceivably glorious in every perfection, and as such governing eternally the universe; the benign, instructive, and purifying revelation made of Himself through human souls from time to time, and especially through the exalted Man of Nazareth; the soul-stimulating power of the Hebrew and Christian Scriptures, though by no means their final dogmatic authority; such truths as these are as grand and precious to me as they ever were. Nor, they are more so: for I see them now in connection with other truths which throw light upon them, remove difficulties and assist to their reception.

But let you all cry out "Siste gradum, puer," or "clande Jamurum" (Anglice, "pray, shut up")! I desist, only assuring you, one and all, of my affectionate remembrance, of my sincere wishes for your happiness, and my joyful hope to meet you all again sometime, and somewhere, when we shall see more perfectly, eye to eye and know even as we are known.

One word more. Our class feeling, which was always cordial and unbroken by the cliques or juntas into which other classes of our time or soon following in were unhappily divided, will doubtless be strongly reawakened as you—the few representative ones—gather together, for the last time. Our class pride may be stronger than ever as we see what great growth Time and Told have produced from among us. In this pride, so far as it may become over some age, I am heartily, with you, and at the hour of your gathering shall shout my private "Hurray for '37" though it be in the solitude of my bedroom. Indeed, I stop short only of the following:

When St Peter shall ask for your tickets to Heaven,
And lo! at you hard—
Just hand him your card
Inscribed "The Yale Class of Eighteen Thirty seven."

JOSEPH D. HULL.

3 Copeland St., Boston, June 25, 1877.—Hartford (Conn.) Daily Times, July 25th.

Clairvoyant Sight.

A queer story is told in connection with the recent death of Mrs. Potter of near Mariette, and the subsequent discovery of her remains. The old lady lived with her son, six miles from Mariette, and wandered from home about three months ago. Large numbers of men scoured the woods for several days in search of her, but without avail, and it was decided a few days ago as a last resort to try what a clairvoyant could do. The result has furnished a theme of conversation for that part of the country that will last for some time. Mrs. George Smith, a clairvoyant of St. Clair, was applied to. The lady stated that the lost woman's body would be found in the woods three-quarters of a mile from home; described the locality exactly and the condition of the woods leading to it; that the lost woman had torn off her clothing; that her nude body would be found by a large log; that it lay on its right side; that before they reached it they would find her shawl and furrier on a shoe, and that they would find her stockings on a pole near by. The way described led through a cat-tail swamp so dense as to be almost impassable. The shawl, the shoe, the stockings, and the body were found exactly as she said they would be, and the body lay on the right side.—*News, Chicago.*

Investigating Spiritualism.

To the Editor of the Religio-Philosophical Journal:

To those who have had favorable and extensive opportunities for pursuing the study of the phenomena upon which the philosophy of Spiritualism is founded, difficulties to be encountered by those who may attempt the application of physical science in their investigations, are at once apparent. In satisfying ourselves of the genuineness of the manifestation we are at the same time awakened to a consciousness of the presence of a factor corresponding to the human mind; and, further, that by treating it as such, extending to it qualities accompanied by that earned respect with which one would greet a friend, leads to the establishment of confidential relations essentially the same as between ourselves and fellow beings; therefore an earnest aspiration to know the truth must exist in the minds of inquirers, the absence of which is a legitimate bar to their receiving it. Falling in these requirements, no value can attach to reports coming from individuals or committees claiming public attention. If it were desirable to ascertain the merits of different systems employed in producing electric light with the view of selecting the best for a special purpose, expert electricians would doubtless be thought most competent to decide the question. This principle, requiring a practical knowledge of the question to be examined, holds good in all cases where a scientific analysis is required, until the claims of Spiritualism are presented, when a reversal of this course is adopted. A practical knowledge of this subject, acquired by years of careful and patient observation, is held to disqualify, rendering the person incapable of giving a straightforward, unbiased statement of facts. The extent to which this idea prevails is frequently illustrated in secular journals containing reports of unusual or extraordinary occurrences that came under the writer's observation, when to remove any doubts that might exist in the minds of his readers, he assures them that he is not a Spiritualist, clearly inferring that his ignorance in that direction greatly enhances the value of his testimony.

Having had frequent and favorable opportunities for observation, I regret to say that skeptical scientists, with few exceptions, are the most unscientific class of persons to be found when visiting mediums or uniting with others for the purpose of investigating the claims of Spiritualism. They are demanding and dictatorial, sneeringly yielding a pretended compliance when asked to observe conditions, often affecting surprise when there is no occasion for it, manifesting an egotism, the interpretation of which is, "My presence on this occasion affords a rare opportunity for some spirit coming with unquestionable credentials to secure an admission from me," though the evidence in support of the claims may be overwhelming.

In dealing with questions pertaining to physical science, mental conditions or personal deportment would not be likely to affect results; nor does it seem possible for such mental conditions to be associated with an earnest desire to know the truth. These persons have no hesitancy in informing the public that they have carefully examined the subject without seeing anything in the presence of mediums that could not be explained and duplicated by the average prestidigitator. Persons who were interested in reports of phenomena said to occur in the presence of the Fox Sisters at Hydesville, nearly forty years ago, will remember the anxiety that existed while waiting for the report of the first committee ever chosen to investigate the new mystery. Actuated by a desire to know the truth, their precautions against deception were favorably received by the invisibles, who may have realized that the foundation of a gigantic structure was being laid, though such a thought could scarcely have entered the minds of the committee. In their report given to the public at Corinthian Hall in the city of Rochester, the mediums were exonerated from having any complicity in producing the extraordinary manifestations of force and intelligence they had been privileged to witness. It would be gratifying that to be able to point to a subsequent committee that has manifested a similar spirit when professing to examine this question. The London Diabolical Society came nearest. Its report bears a valuable addition to the literature of Spiritualism.

A comprehensive retrospective view of the question leads to the conclusion that reports of committees, whether for or against, are valuable aids in keeping the matter before the public, awakening a desire in the minds of individuals to know the truth, which can only be acquired by personal effort to obtain it. In that way it will be found, sooner or later, possibly when least expected, as it has been by thousands in the past. Once grasped, it will be retained regardless of all the sophistries prejudiced minds are master of. Evidence to be complete must appeal to individual consciousness. Truth founded on it has nothing to fear, though prejudice and superstition combine their forces in trying to oppose its progress.

J. SIMMONS.

A PSYCHIC EXPERIMENT.

How Was it Done?

To the Editor of the Religio-Philosophical Journal:

In a previous article entitled "A Day by the Lake side," I narrated some experiments I had in psychometry with a young friend then my companion. I have had many other experiences with him, one of which I now narrate as it puzzles me I cannot classify it. Classification is about all there is of science, and if the Spiritualistic phenomena to-day are to be relegated to science it must first be classified.

The only way to learn to classify is to experiment, and phenomena occurring under like conditions with like results belong together. Tyndall says: "Experiment is the language by which we address nature and through which she sends her replies." This "replies" seem to me I am not able to interpret, though write it is not clairvoyance, if these two phases of psychic phenomena have therefore been understood by me. Was it a mental picture thrown upon the young man's mind by some disembodied intelligence, or has the soul of the young man himself power to thus represent in picture, knowledge it possesses by virtue of its divinity? Though these two explanations came nearer than any named phase of psychic phenomena I confess they do not satisfy me.

But to the experiment: By mail I sent him several specimens of minerals, widely different and from different localities, each one separately wrapped in paper, and thus it was impossible for him to get any idea of the contents save that they were minerals or rocks; and as I was in the habit of adding minerals and curiosities to his cabinet he could not have had in his mind any idea of any particular kind. With them, I sent a letter requesting him to psychometrize them before unwrapping them. Several weeks ensued before I received the letter; labor had left him neither opportunity nor conditions for the experiment. Without further comment than to say, I would state my honor upon the truthfulness of the young man; and to ask the question, "How was it done?" I quote his own words:

"The other day I took one of these specimens in my hand and had a grand and beautiful scene. I seemed to stand in a ravine in the mountains. Off to my right rose a massive peak covered with forest clothed in all the splendor of its autumn dress. A brook trickled down its side, on the banks of which beautiful wild flowers were growing in profusion of many color, but red predominating, and the whole made a magnificent picture as the sun lighted it up. In a cleft among trees a hunter was standing by a deer from which the warm blood was rushing. He had just dropped his rifle and was drawing his knife from its sheath by his side, he stooped and picked up a particular stone near the foot of a bough that stood by his side.

"I noticed all these details carefully for it seemed that they were teaching me a lesson.

"I then opened the package. It was iron ore. Quick as thought flashed to me the idea that the foliage, the flowers, the tinted water, the red blood, the rifle, the hunting knife, the color of the bough and the strange looking stone, all owed their origin to the iron!

"Strange was it not that I should see all this?" He was ignorant at that time of the fact that all color in plant or animal was due to iron, and his only mistake comes from his non-scientific training, for while it is not true that the things seen "owe their origin to the iron," it is true that the varied colors in the scene did, and this is the lesson taught him.

H. H. BROWN.

The Fred Grant is said to have been offered the Republican nomination for Secretary of State in New York, and it is believed he will accept.

Conscientious Hypocrisy.

To the Editor of the Religio-Philosophical Journal:

The above term is a misnomer, in the literal use of the words, but in applying it to the Christian ministry with a feeling of charity that will forgive "seventy times seven," it may be allowable. It is with special reference to the belief among the clergy in spirit manifestations and their neglecting it, which I allude to in this article. It appears conclusive to the most of people, no doubt, in order for a preacher to be true to himself he must preach what he believes, and each item of his belief in proportion to its comparative importance. It would also seem that as the creature life, its conditions and means of enjoyment are regarded paragon to all other questions, and as Spiritualism is the manifestation of all this instead of ignoring the latter as he does, he would preach it most. No charity can be shown him on the ground that he does not publicly profess to believe in it, for in private he admits he does. Even the most bigoted believe in the phenomena as it appeared in the days of Christ and anterior to that time, and know full well that they cannot prove it does not now. Nine-tenths of them, judging from my own private conversations with different ones, acknowledge either to a personal belief in the phenomena, or to some private experience that cannot be accounted for on any other hypothesis, and where the conscientiousness comes in, in ignoring the whole subject as they do, may well puzzle the most logical mind. There is certainly a kind of hypocrisy manifested in this, and even the plea of not having investigated the subject does not satisfy the charitable mind in full, for all spiritual phenomena come under the domain of theology and religion, and ought to be alike anxiously considered by every Christian, more especially the Christian teacher.

But let us stop and consider a moment. All this, and much more, cannot justify the application of hypocrisy to them in a special, literal and full sense. The clergy compares favorably with other classes of men for conscientiousness and zeal, and owing to their closer relationship with the people, greater proportion of them could be designated as superior in virtue and devotion to the highest interests of the world, as they understand it. It is said that "logic should not go on all fours," and in dealing with motives, it may well be to replace some of it with

character. Perhaps the dimensions of spiritual philosophy are as yet undiscovered. All truth may be divided into two branches—the spiritual and material; the latter into the arts and sciences, and these into infinitesimal branches, either of which is sufficient for the greatest mind to solve. Each person devotes his attention to that branch toward which he feels most inclined;—one to physics, one to botany, one to mechanism and another to agriculture, and who has perfected himself in either? Which is greater, the physical or the spiritual? And is it strange that one person should devote his life-work to but one small item of spiritual truth?

Let us take the case of one preacher. It is presumed he believes what he has learned, and he conscientiously enters the ministry of a certain sect, having been taught its doctrine. He may err in judgment, but that is not hypocrisy. He feels that he has found a sphere in which he can accomplish great good, and devotes his highest energy to it. He preaches on his work to the years of his maturity, and sees the results corresponding with all the indications of good, as specified in his particular theology. He no doubt has met many obstacles in his pathway by this time, and has been told many things he does not know but may be true, and possibly feels a desire in his heart that they might be; but he knows them to be contrary to his long established views, and antagonistic to the feelings of his parishioners, and what shall he do? He still feels that he is doing good in his way, and doubts as to whether in his declining years he can reconsider his theology, remodel his teaching, and reinstate himself among the class of people ready for the new light, and whether the very amount of good would be accomplished in the end. He still feels dependent upon the friends he already has for his livelihood; to go, would be to lose them all; his reputation by the whole denomination. Is it strange that he should conscientiously conclude to keep right along in his old path and be content in performing the little good in his old way, rather than to run such risks? It is natural; and what is natural comes within the domain of charity. Had he been younger, with the realizing sense of his superior talents, he might have ventured to investigate still farther, until his conscience had forced him into greater usefulness. If not, the heading of this article could not apply to him.

F. WILSON.

Weather and Witchcraft.

Inspired by the scriptural command, "Thou shalt not suffer a witch to live," Pope Innocent exhorted the clergy of Germany to leave no means intended to detect sorcerers, and especially those who by evil weather destroy vineyards, gardens, meadows, and growing crops. These precepts were based upon various texts of Scripture, especially upon the famous statement in the book of Job; and to carry them out, witch-finding inquisitors were authorized by the Pope to scour Europe, especially Germany, and a manual was prepared for their use, the "Witch-Hammer," *Malleus Maleficarum*. In this manual, which was revered for centuries, both in Catholic and Protestant countries, as almost divinely inspired, the doctrine of Satanic agency in atmospheric phenomena was further developed, and various means of detecting and punishing it were dwelt upon.

With the application of torture to thousands of women, in accordance with the precepts laid down in this work, it was not difficult to extract masses of proof for this sacred theory of meteorology. The poor creatures, writhing on the rack, held in horror by those who had been nearest and dearest to them, anxious only for death to relieve their sufferings, confessed to anything and everything that would satisfy the inquisitors and judges. All that was needed was that the inquisitors should ask leading questions and suggest satisfactory answers: the prisoners, to shorten the torture, were soon or later to give the answer required, even though they knew that this would send them to the stake or scaffold. Under the doctrine of "excepted cases," there was no limit to torture for persons accused of heresy or witchcraft; even the safeguards which the old pagan world had imposed upon torture were thus thrown down, and the prisoner must confess.

LIGHTNING-RODS SUPERIOR TO EXorcISMS.

More and more, the "Prince of the power of the air" retreated before the lightning-rod of Franklin. The older Church, while clinging to the old theory theoretically, was finally obliged to confess the supremacy of Franklin's theory practically; for his lightning-rod did what exorcisms and holy water, and processions, and the *Agnes Dei*, and the ringing of church-bells, and the rite, and the burning of witches, had failed to do. This was clearly seen, even by the poorest peasants in Eastern France, when they observed that the grand spire of Strasbourg Cathedral, which neither the sacredness of the place, nor the bells within it, nor the holy water and relics beneath it, could protect from frequent injuries by lightning. It was once and for all protected by Franklin's rod. Then came into the minds of multitudes the answer to the question which had exercised for ages the leading theological minds of Europe, namely, "Why should the Almighty permit such a thing?"

Yet even this practical solution of the great question was not received without opposition. The first lightning-conductor upon a church in England was not put up until 1762, ten years after Franklin's discovery. The spire of Saint Bartholomew's Church in London was greatly injured by lightning into 1750 and in 1764 a storm so wrecked its masonry that it had to be mainly rebuilt; yet for years after this the authorities refused to attack a lightning-rod. The Protestant Cathedral of Saint Paul's in London was not protected until sixteen years after Franklin's discovery, and the tower of the great Protestant church at Hamburg not until a year later still. As late as 1783 it was declared in Germany, on ecclesiastical authority, that within a space of thirty-three years nearly four hundred towers had been damaged and one hundred and twenty bell-ringers killed.

In Roman Catholic countries a similar prejudice was shown, and its cost at times was heavy. In Austria the church of Rosenberg, in the mountains of Corinthia, was struck so frequently, and with such loss of life, that the peasants feared at last to attend services. Three times was the spire rebuilt, and it was not until 1778—twenty-five years after Franklin's discovery—that the authorities permitted a rod to be attached. Then all trouble ceased.—*From "New Chapters in the Warfare of Science" by Andrew D. White, in Popular Science Monthly for August.*

For the Religio-Philosophical Journal.
How I Became a Spiritualist.

NUMBER THREE.

From the time of that scuffle with Maud Lord in 1851, until about the 20th of July, 1853, my experience was such as to be of comparative little interest to the general reader of these notes, from the fact that it was almost wholly devoid of experimental investigation. I could not cease to think. In truth I did the only thing that a soul bereaved as mine had been, could do, for I verily believed that all are not capable of being alike bereaved by the loss of parents or friends.

I had read in the spring of 1850 an old volume of

the *Religio-Philosophical Journal*: Briefly I wish to call the attention of your readers to the family of G. H. Jones living six miles east of this place in the township of Brady, Kalamazoo County. For three years they have been holding seances at their house with constant increasing and varied physical manifestations. The family is composed of the father, mother and three boys—Henry, Lewis and Herbert.

They are all mediumistic and at their own expense room visitors seldom have to wait long for manifestations. A few weeks since myself and wife had the pleasure of attending one of their seances. No sooner were the lights extinguished than the manifestations began. Not less than 20 different individuals who had passed over came, and talked and sang the voice of the spirit mingling in harmony with those of the circle. One in particular sang in a clear, distinct, audible voice, easily distinguished from the other voices.

For two hours we were entertained by a score or more of spirits, all giving their names without hesitation.

My father, mother, brother and two sisters came and talked with me in Quaker dialect. Others in the circle were blessed in the same manner by communications from their friends.

I have been an investigator of spiritual phenomena for many years, and have always had my doubts in regard to the origin or source from which they sprung. But on this occasion I confess I was "taken by storm." It seemed to me that the long desired opportunity for which I had been looking for years had at last arrived—the knowledge that when we are divested of this physical form we still live and under favorable conditions can communicate with those left behind.

This family have been very generous; have opened their doors gratuitously to all investigators. They will be present at the camp meeting in Frazer's Grove, Vicksburg, Mich., commencing Aug. 19th, and continuing over three Sundays. Those wishing to learn of the camp meeting can do so by communicating with W. S. Wandell of Vicksburg, who has the matter in charge. I believe it is the intention of the Jones family to hold seances from this time on, charging a reasonable fee to compensate them for the time spent.

Vicksburg, Mich., July 30, 1857.

R. BAKER.

For the Religio-Philosophical Journal.
To My Boy.

Over thy grave, love,
The grass grows green;
Since thou wast laid there,
Where hast thou been?

II.

Say, tender little one,
Who met thee there?
Who came to greet thee
And gave thee fond care?

III.

Nope of thy rarest
Had gone before;
Tell me, then, dear one,
Who opened the door?

IV.

And when thou hadst entered,
And stood by the side
Of the strangers who met thee,
What next did betide?

V.

And when heaven's glory
Broke first on thy sight
And thy pure spirit quivered
With joy and delight.

VI.

Of what dost thou think, love?
Ah! needless to tell!
Thy first thought in heaven,
I know it full well!

VII.

"My mother!—she needs me;
Her tears reach me here;—
I must go—leave all heaven
When she wakes—to be near!"

VIII.

Over thy grave, love,
The grass grows green;
No need to ask, love,
Where thou hast been!

IX.

Clos to my side, love,
Opening the door;
Whispering: "Dear mother,
I went on before."

X.

"So when thou comest
I still shall be there.
Waiting to yield thee
The tenderest care."

XI.

"Waiting—to smooth out,
The lines in thy face;
Waiting—to show thee
The heavenly place.

XII.

"Waiting to tell thee
In accents of love,
All I have done for thee
Whilst here above."

XIII.

"All I have wrought in
The years as they passed,
That I might greet thee
With kisses at last."

XIV.

"So, on my grave, love,
The grass may grow green!
No need to ask, love,
Where I have been!"

I. E. R.

What has Spiritualism Taught, and
What Good Has it done for
Humanity?

1st. It proves man's immortality, and the existence
of a Spiritual Universe.

2nd. It annihilates the doctrine of eternal punishment, and substitutes the assurance of eternal pro-
gress.

3rd. It sweeps away the idea of a personal devil, and locates the source of evil in man's own imper-
fections.

4th. It opens up the path of progress and reform to every living soul, both here and hereafter.

5th. It destroys the immoral and unjust doctrine of vicarious atonement for sin, and compels every soul to rise and become its own Savior.

6th. It substitutes the worship of an Infinite External, and all Perfect Spirit for the partial and man-made god of sects.

7th. It demolishes the materialistic conceptions of a theological Heaven and Hell, making each a state of happiness or misery, and both dependent on the good or evil of the soul within.

8th. It is the death-blow to superstition, sectarianism, and religious bigotry.

9th. Whilst affirming that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore teaches, though never forces, his beliefs on any one.

10th. It accepts of, and teaches no theories that are not sustained by independent facts and well-
proven testimony.

11th. Its phenomena open up endless arenas of new research for science, and its religion is simple, vital, and practical, founding its affirmations on external principles, but setting up no land mark beyond which man's progressive perceptions of truth cannot advance.

12th. The Creed which Spiritualism offers for present acceptance and future unfoldments is:

A belief in the Fatherhood of God.

13th. The Brotherhood of Man.

14th. The Immortality of the Soul.

15th. Personal responsibility both here and here-
after.

16th. Compensation and retribution for the good or evil deeds done in the body, but eternal progress for all who will tread the path of eternal good.

—Given by the Spirits through Emma Hardinge Britten, April 9th, 1887.

Found with a Divining Rod.

One of the most recent triumphs of the divining rod in Britain has been at the Avonmouth docks. The company owning the docks having received an intimation that an American company proposed establishing a sugar-factory near the docks provided a good water-supply could be secured, a certain Mr. Lawrence, who had a reputation of considerable success as a water-finder, was engaged to examine the neighboring ground. In this case the rod employed was a piece of spring steel, which was bent to the shape of a horseshoe as the searcher, holding his elbows close to his sides, began to walk slowly over the field. After awhile the steel became so violently agitated and twisted itself with such force that one of Mr. Lawrence's fingers was cut. He directed the company to commence boring at the spot thus indicated by the shedding of his blood, and the work was accordingly commenced. At the depth of 107 feet water was struck and has since flowed at the rate of 1,000 gallons per hour.—*The Quaker.*

Montaigne speaks of "reposing upon the pillow of doubt." Better repose upon the certainty that Dr. Pierce's "Favorite Prescription" will cure all chronic female diseases with their attendant pains and weaknesses.

Dear Sir.—Your "Favorite Prescription" has worked wonders in my case. It gave immediate relief.

Mrs. M. GLEASON, Nunica, Ottawa Co., Mich.

Dr. Charcot, the famous hypnotizer, has recently had a chance of examining immediately after decapitation one of the 4 per cent. of French murderers who get executed. Thanks to the assistance of the police, his examination commenced two seconds after the knife of the guillotine had fallen, and the head even then had ceased to give any sign of life, though muscular movement continued in the neighborhood of the jaw until the sixth second. But the beating of the heart, caused by the influx of blood, actually continued for sixty minutes. The conclusion finally arrived at was that the death of the gallant young man had not been caused by asphyxia. The violent irritation of the nerves of the neck, it was decided, had reacted upon the heart, and death followed the shock.

Chronic Coughs and Colds
And all diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites. In this salve form, "I consider Scott's Emulsion the remedy par-excellence in Tuberculosis and Strumous Affections, to say nothing of ordinary colds and throat troubles." W. R. S. COFFELL, M. D., Manchester, O.

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For Blood diseases is through the use of a powerful Alterative, such as Ayer's Sarsaparilla. By no other treatment can the poison of Scrofula, Cancer, and Catarrh be so thoroughly eradicated from the system.

"For many years I was troubled with scrotous Complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most satisfactory results. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine." John W. Starr, Laconia, Iowa.

Geo. Andrews, overseer of the Lowell Carpet Corporation, was so afflicted with

CATARRH

for over two years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health."—Jesse M. Boggs, Holman's Mills, Albermarle, N. C.

Charles G. Ernberg, Vasa, Minn., writes: "I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancer humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely cured, and consider

"I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sar-

Ayer's Sarsaparilla

saparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."

Dr. J. C. Ayer & Co., Lowell, Mass.

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Andover.

(Continued from First Page.)

Abiding firmly in the persuasion that there is also a spiritual organism alongside the material organism, Mr. Wilkinson thinks we should "know by solemn experiment, that our organization is an imperishable truth, which derides the grave of the body."

It is observable every day, that as soon as a person leaves this mundane vehicle of connection with phenomenal interests, which (vehicle) never involved permanent investiture for man, but an agency only, it drops to pieces before our eyes, returns to common dust, and perchance blows away and becomes constituent of other organisms.

But, keep your eye on the person—the spirit—do not let him escape—we may want to "probate" him, or see if there is any chance for him to rise again in the qualities of his soul.

Dr. Newman Smyth says "That every person has one sufficient time of probation," whose end in the individual is not and cannot be in anything external to the soul itself—in any outward circumstance, temporal accident, or physical change like the death of the material body."

If this position be well taken, regarding life in its extended sense, and not separated into periods, the immunities of citizenship, the privileges of exercise in virtues, in worship, and in freedom of choice as to right and wrong—probation, if you please—are always ours, regardless of fleshly or other attachments.

In the teachings of Christ he meant to convey to us the idea that death does for us what sleep does for the body, repairs, invigorates, and repeats for us the morning of life. He suffered the housing of the soul to be torn away, the tabernacle to be taken down, but he will not call that death. It does not touch the life; that flows on an unbroken current, and rises into greater fullness, and carries with it a mighty affirmation of continuance. By life is meant the existence in the perfect fulfillment and enjoyment of all relations. We talk about going to heaven or hell, but Christ speaks of eternal life; we talk of saving the soul, but Christ bids us save the life, forfeit the world if need be, but keep life full and unharmed. We transport the matter into some future world—Christ puts it into the life that now is. Life is indeed probation, but the judgment that decides is in personal session. (Mr. Munger.)

It is now important that you should have borne in mind, and kept in sight of Dr. Whitton's spirit man, the real human person, since he will presently be wanted for another resurrection at the hands of Dr. Theodore Munger, for resurrection being defined in the New Theology, to be an object of Christian endeavor, as opposed to an act of divine preservation, the field of operation is always before us, and there cannot be too many resurrections. He is also wanted for a new birth, for immortality, judgment and sentence, in accord with the New Theology. First, the new birth. Mr. Munger says we must be born again, not merely because we are wicked, because we have lapsed, but because we are flesh and need to be carried forward and lifted up into the realm of spirit—a constructive rather than a reconstructive process. Thus presented, it appears at once a universal necessity, and allies itself with the thought of the age.

Immortality. The mere fact that I shall live to-morrow, does not sensibly move me; it awakens no raptures, it does not even awaken reflection. Something must be joined with existence before it gets power. Or to come at once to the point—immortality must be united with character in order to solace and inspire men. Or, striking to the very heart of the matter, immortality must be connected with the living God in order to be a living and moving fact.

Judgment. Mr. Munger prefaches this subject with the following remarks: The powers and solemnities of eternity already enfold us. There is no grandeur, or awfulness of future pageant that is not now enacting, if we had eyes to see. That the most imperative moral need of the age is a belief that the sanction of God's eternal laws are now in full force and action about us, asserting their majesty and glory in the blessings and inflictions that all the while flow out of them. First the "Books" spoken of in Revelation, out of which men are judged. To this we say at once: Books, records, items of conduct written down in order, how can such things be in a spiritual world?—earthly things, after the earth itself has vanished?... The "Books" must be found in God, or man, or nature. The mind of God must indeed be tabloid wherein are written all the works of man, but let us not touch that ineffable mystery without warrant. Science, in the person of some of its high priests, has suggested that all the deeds of man are conserved as distinct forces in the ether that fills the spaces of heaven, and may be brought together again in true form in some new cosmos, as light traversing space, as motion is turned to heat when arrested by the earth. But we can find no link between such a fact, if it be a fact, and the moral process of judgment. We must search man himself for the elements of his great account. We look at ourselves and say: Here I am, a body with five senses; a mind that thinks and chooses; a soul that enjoys, suffers, loves and worships; a grand category of faculties, something worthy of immortality. But we have not reached the bottom of our nature. A close analysis of chance revelation, as in dream or abnormal conditions, indicate faculties that slumber or exist in germ, that may awaken and grow into fullness. To come to the point of judgment in brief is this: man revealed by the unvelling of his life, and tested by the Son of man. What are these apocalyptic "books" but records of our works printed on our hearts? What are the "books" open, but man opened to himself,—man reaping what he has sown?

At present, there are weights and checks on the expression of character. In the eternal state there are none. It has absolute expression, and works in perfect freedom to its proper end whether it be good or evil.

Two persons may sit side by side, and may go hence together, but if they were suddenly revealed to one another, soul to soul, with no veil of flesh between, one all fair and pure, the other all dark and foul, they would by instinct separate, and fly apart, and, says Mr. Munger, the judgment in this only—a separation, a disclosure of man to himself. Nobody asks him to take the left or the right hand—he goes himself, showing that he is known by his works. The philosopher calls this process, a man's deeds returning to him. He has a right to them.

The Resurrection. Mr. Munger is plain on this perplexed question: He says: "Our thinking on this subject will correct itself, if we keep in mind that the material body is not the man, and that it is the man that is raised up. He goes into the other world simply unclothed of flesh, there to take on an envirouing body suited to his new conditions. As we here have a body suited to gravitation and time and space, co-ordinated to spiritual law—a body with cycles of time,

day and night, months and years wrought into it—a body that feeds on organized matter, that responds to heat and cold, and is simply a pathway of nerves between the mind and the external world, so doubtless it will be hereafter; the spirit would build about itself a body such as its new conditions demand."

Most likely it will now be argued that we cannot know anything, after all, about this life to come, or the invisible side of it; that all our supposed knowing or speculating, are as chaff blown about by the wind, before the great realities.

True, in one aspect of the subject this is so; but there is an important factor to be borne in mind, the mainspring of strength and knowledge in union with human life, from which much is expected, and it is found in the definition which regards life as a communication, a constant gift, a genuine influx, flowing like a stream or river, from its uncreated, and infinite fountain, the Supreme Ruler of the universe, and this fact justifies the supposition of the poet with whose reflection and comforting assurance, we close this study of the New Theology.

"Let him walk in the gloom who will. Peace be with him. But whence is his right to assert that the world is all darkness?"

"Or seek to overshadow my day with the pall of his chosen night...."

"Yes, I know! cried the true man of old, And whosoever will it may know,

My Redeemer existeth."

"I seek for a sign of His presence and lo!

"As He spoke to the light, and it was,

So He speaks to my soul and I know."

Mr. J. J. Morse's Classes in San Francisco.

To the Editor of the Religio-Philosophical Journal:

For several years San Francisco has been blessed—or cursed—with series of lectures to classes, at so much per capita, on various mystical recondite subjects. Two alleged inspirational lecturers, one male, one female, have helped to fill their pockets at the expense of the gullible San Franciscans, by professing to impart to their pupils the sublime mysteries and awful profoundities of that most comforting of doctrines, re-incarnation. One of these spiritual leeches has also received many "shekels" from our easily misled people, in exchange for the soul-nourishing and body-regenerating truths presumed to inhere in the universally recognized science (?) of metaphysical healing. In addition, certain duly accredited apostles of Bostonian "Christian Science" have of late been freely bleeding our long suffering people. Various minor charlatans and cranks, fulminating each his own little pet hobby, have also fattened upon the public purse. Verily has San Francisco been an Eldorado for spiritual pretenders, mediumistic and philosophical, and for cranks and hobby-riders of varied pattern.

In pleasing contrast to the mass of rubish, falsehood and demoralizing in character as much of it has been; leading the mind astray in wild chimeras and nonsense indescribable,—stilby being a mild term wherewith to fitly describe it,—in pleasing contrast to this festering muck heap of glibly-taught insanity and verbose nothingness, the course of lectures now being delivered in this city by Mr. J. J. Morse may be referred to; and I am glad to be able to report the success that has crowned his endeavor. At the first session of the class in parlors at the Palace Hotel, the seating accommodation was found insufficient to accommodate the large number in attendance; and in consequence of the increased number that have joined, the sessions have been transferred from the Hotel to a beautiful hall in the Alcazar building.

Having attended several of the lectures, I am enabled to speak understandingly of their character. I find them in accord with established scientific facts,—based upon demonstrated truths, not on the dazzling fancies of dogmatic visionaries. Their eminent practicality, and the utilitarian character of the instruction imparted, are marked features,—this in contrast to the useless, and misleading teaching that have been so plentifully served up by others. The course of twelve lectures includes the whole being of man,—first the physical; secondly, the mental; and thirdly, the spiritual. They embrace a sound system of instruction for the conservation of bodily health, the rational exercise and culture of the various mental faculties, and the development of the latest possibilities of the inner spiritual nature,—clairvoyances, prescience, intuition, etc. The genuine truths found in what is called mind-cure (under its various appellations), and in theosophy and occultism, as distinguished from the myriad fancies associated with those systems of thought, will be presented,—the grains of wheat will be separated from the attendant, incumbering loads of chaff.

W.M. EMMETT COLEMAN.

Passed to the Higher Life.

To the Editor of the Religio-Philosophical Journal:

At a meeting of the Executive Board of the Providence Spiritualist Association the following resolutions were adopted:

Whereas, The Angel called Death has visited the home of our brother, Horace B. Knowles and removed therefrom to higher spheres of life, his beloved wife and companion therefore be it,

Resolved, That the Providence Spiritualist Association tender to brother Knowles our deepest sympathy in this his hour of sadness, at the same time offering our heartfelt prayers that the Spirit of all Goodness and Wisdom may be with him to fill his heart with the consolation and comfort which mortals would gladly give, but are powerless to express. We would also remember in our expression of sympathy the beloved son, and other mourning friends. May the light which has dawned upon the mother, shine into their hearts to comfort and cheer in these dark hours.

Resolved, That we are an Association, send as an expression of the high respect and esteem which we feel for our risen sister a floral tribute of our love in the form of The Gates Ajar.

Resolved, That a copy of these resolutions be sent to Bro. Knowles, and also for publication in the RELIGIO-PHILOSOPHICAL JOURNAL and in the Banner of Light.

MARY E. WHITNEY.
Sec. Pro. Spir. Assn.

France's wheat crop is estimated at 1,000,000 hectolitres.

The strike on the Midland Railway of England has collapsed.

Cases of cholera are reported at Palermo, Messina, and Reggio.

At Perugia, Italy, Miss Lawson, a young American artist, has received a diploma for proficiency in sculpture, particularly for a statue of Savonarola.

Woman and the Household.

The Rock Ahead in Woman Suffrage.

Mrs. Sara A. Underwood has for many years been recognized as an able and untiring worker for the advancement of her sex and particularly as an advocate of Woman Suffrage. In a late issue of The Open Court, of which she is associate editor, Mrs. Underwood contributes a thoughtful and timely editorial titled, "The Rock Ahead in Woman Suffrage." She points out the great danger of religious intolerance and strike at the sectarian aggressiveness manifested by some sister suffragists who, though slow to identify themselves with the suffrage movement until it had gained respectable proportions and influence, are fast enough in inflicting their peculiar religious views upon a purely secular undertaking. The following extract exhibit the gravamen of Mrs. Underwood's charge, and the JOURNAL stands ready to fortify her position with a long bill of particulars if need be:

Some years before ever the Woman's Christian Temperance Union, had under the intrepid and wide-awake leadership of Frances Willard, become awakened to the fact that the ballot would be the most effective weapon in its warfare against intemperance; before the great mass of its members had quelled their rebellious scruples to rest with new readings of St. Paul—turned their faces doubtfully in the direction of progress, or set their feet in the path already trodden into comparative smoothness by the heterodox pioneers of suffrage, a professedly ardent lover of liberty surprised the writer by what seemed to her an attack on the true principles of liberty in his earnest opposition to any immediate action with view to obtaining the franchise for woman, and by his stirring appeal to her as a thin-skinned to cease effort and agitation in that direction. "You know as well as I do," he said, "that women as a class are, by reason of their previous condition and limitations, far in the rear of men in their views of intellectual liberty."

Women are to-day the chief pillars of the church, and are a thousand times more subservient to the wishes and will of the clergy than men. We wish to understand what a barrier to liberty of conscience and expression the orthodox churches must remain, ought to work first of all for the upbuilding on solid foundations of the principles of true liberty for humanity. If we do not secure this legally before women are given the ballot, or have engrown the influence of creeds, we shall be thrown back at least a century in our work; for if women could vote to-day, their first efforts in the direction of influencing legislation would be, under leadership of their revered teachers, the clergy, to mix religion with politics, to put the name of God into the Constitution, as a shibboleth, to lay traps in law to fetter free expression of opinion and force upon us new theological shackles to take the place of those we have by long effort succeeded in breaking, or which have become worn out by time, and so perhaps plunge the nation into intolerance and consequently disaster. I understand your feelings as a woman who longs to see her sex relieved of the bonds which it has become used to. I understand and sympathize with that love of liberty which rebels at the thought of refusing to aid in whatever direction liberty calls; but reason is greater and more imperative than even liberty, and reason bids you work for the larger liberty of conscience at the risk of seeming to ignore temporarily the rights of your sex.

We did not then and do not now acknowledge the justice of this plea, though we had before, heard it from many other sources. Macaulay says that the best way to prepare a people for freedom is to give them freedom. And the best way to prepare women to recognize and respect the rights of others is first to recognize and permit them to exercise their rights. The temporary evil resulting from any narrowness on their part, due largely to their non-participation in what vitally concerns them, and the restriction of their thoughts to merely the large views and broader sympathies and more liberal spirit which will come to them. But the evil feared by our pessimistic prophet, is nevertheless a possible one among these temporary evils, and unless guarded against in time, may prove a very serious one. Already, even before the end in view is attained, we find evidence here and there of the underlying spirit of religious intolerance among women workers for suffrage, which is sufficient to fill the hearts of the true friends of the movement with alarm and dismay, and it is to warn against the encroachment of the encroachments of this insidious foe to progress that this editorial is written.

Already women workers for suffrage of known heterodox views, however careful "not to offend one of these little ones" by parade of, or reference to, their own religious opinions, and however sensitively regardful of the differing opinions of their co-laborers by thoughtful avoidance of subjects foreign to that of woman's enfranchisement, are beginning to find their rights of opinion attacked by leaders in the orthodox flank of the suffrage army.... Members of the Woman's Christian Temperance Union seem thus far to take the lead in this aggressive Phariseanism. We quote from a correspondent of the Boston Woman's Journal of a recent date:

At the County Convention of the W.C.T.U. just held at New York, the resolution to demand the ballot was rejected by a vote of 1,000 to 1,000. Dr. Mary E. Underwood, who had been instrumental in securing the adoption of this resolution, was rebuked by the Rev. Mrs. H. C. Heyman, of New York, who said services were secured by the Equal Suffrage Society of Moline for this occasion.

Mr. Louis J. Rounds, State President of the Illinois W.C.T.U., in his report, quoted Mrs. Heyman as saying she had heard names quoted—Emerson, John Stuart Mill, and Herbert Spencer—eminent names that would live for years, perhaps, but not one word of Jesus, to whom alone the rock of our country looks for permanent support. This was a rebuke to the Rev. Mrs. Heyman, and last of all—having come to the point in "giving up" for women on temperance grounds. She was tired of hearing the old "temperance cry, and had no time for such a man's rights." Enclosed in the report was a circular addressed to the Rev. Mrs. Heyman, who had been instrumental in the cause. She spoke with much reverence, and struck the pen with her hand to enforce her remarks.

Several ladies present mildly deprecated the president's remarks, and

Mrs. Heyman asked if a criticism was just which was based solely on nega-lect. As she understood Mrs. Rounds, she was criticized for what she had failed to say, not for what she had said.

Mrs. Underwood closes her theme with the following words of admonition:

Women of the Christian Temperance Union, beware of this rock of intolerance! Read history and ponder its lessons; learn to think it possible that your wisdom may not comprise all the wisdom of this world, and remember that the heretic of yesterday are the revered teachers of to-day.

BRUTISH BIPEDS.

To the Editor of the Religio-Philosophical Journal:

Often, when reading the "Woman's Department," which of late occupies a conspicuous place in many periodicals, I wonder why some editor does not set apart some portion of his paper, and call it "Man's Department." It is cheering to me, as it must be to all progressive women, to read each week about the wonderful things which "we" are doing; but are not those great, lumbering, domineering fellows who give to us the most comfortable seats in coaches and crowded halls, and lift their bale to us as though we were queens, and fight to protect us from harm, worthy of notice, too? Of course those brutes have done some little work by way of invention, and establishing laws for the comfort and protection of "gentle women," but such things are of no consequence when we feel inclined to abuse them.

Don't say that nearly all of every paper is devoted to the men; for that is not so. For instance our excellent JOURNAL, which you hold in your hand, allows us all to express opinions, regardless of sex or complexion. Besides that it gives the women a corner all by themselves where they can hold mutual admiration毫不惭愧地; but this generosity does not bind some of them from disfiguring beautiful Truth, until she appears as hideous as Falsehood.

This little outburst of feeling is caused by the extract from a lecture by Mary A. Livermore, which appeared in the JOURNAL of July 23d. This talented woman relates a touching story about a sick wife being turned out of doors by her husband, when the mercury stood ten degrees below zero and when this poor abandoned creature was testifying to the facts, in court the Judge "bailed her" and said that the husband had a right to turn her out of doors, etc.

After that Mrs. Livermore asked an eminent lawyer what cruelty is, and was told by him that beating, or kicking, or threatening with a revolver, or a slap in the face would be cruelty according to law, but turning a wife out of doors, was not cruelty.

Mrs. Livermore has a fine, elastic imagination, as that story goes to show; but she must not allow it too much freedom upon the down grade, or it may get beyond control, and render her incapable of telling the truth. As solemn examples of such recklessness, look at Jules Verne, DeWitt Talmage, Herr Grimm, H. Rider Haggard and others.

Why does the lecturer not tell in what State that peculiar trial took place? We would like to know the name of that "most learned judge" who so far forgot the dignity and functions of his office as to stop the mouth of the witness, there having been no objection interposed by the counsel. Kansas judges are prone to perform very erratic feats, but I never heard of one doing anything so absurd as that.

And that eminent lawyer must be a brilliant factor in the profession! What books has he read? Where did he study law? What makes him eminent?

I was in my husband's law office this morning and spent about fifteen minutes in reading upon the subject. Could the above-named judge and lawyer avail themselves of such a golden opportunity, they could not fail to be enlightened.

In 2d Nash, "Pleading and Practice," page 1369, defining "Extreme Cruelty," I find the following extracted from a host of authorities:

"The physical danger may be either to the life or limb, or merely to the health. Any conduct, of whatever nature, on the part of the husband, which tends to the bodily harm of the wife, is legal cruelty toward her." Again: "Words of menace which are likely to be carried into effect are sufficient. That actual violence is not necessary is as firmly established as any principle of law can be in England, Scotland or the United States, generally."

Decisions sustaining this theory, are collected from half the States, and probably could be collected from all. The books all say: "The least illegal touching of one person by another constitutes a battery," and no exception is made as between husband and wife. The husband could not have turned his wife out into the court, in the manner described, without committing a battery, for it would result in physical pain and suffering. In a recent case in our supreme court, mental anguish was held to be sufficient grounds for divorce. Ob, those detectable men have made some pretty strong laws for us after all.

This tendency upon the part of a few men and women to create political and social feelings of bitterness between the sexes, is dangerous in the extreme. These agitators succeed, to a certain extent, in making unreasonable women believe that men are their natural enemies; and that their only chance for life is through constant turmoil.

There are hundreds of bad men and women, whose acts of wickedness all good people condemn. There are also thousands of good men and women, and so long as the noble of both sexes work hand in hand, as nature intended they shall, there will be harmony, equality and progress. It is not nice of women to misrepresent men, just because they are women. Judges and juries, everywhere, are more lenient toward a woman who has committed a crime, than they are toward a man who has committed a like crime. Blackstone himself says: "And therefore if a woman commit theft, burglary or other civil offense against the laws of society, by the coercion of her husband, or even in his company, which the law construes coercion, she is not guilty of any crime." The above doctrine is not the result of the agitation of the Woman's Rights question, for Blackstone says that it is a thousand years old, and that it is more than any lady lecturer upon the subject can say of herself.

If I could be convinced that the men are trying to keep me back mentally, or to injure me and the rest of womankind in any way, I would march bodily to the fray, and die sword in hand; but observation has shown me that, as a rule, they are better friends to us than we are to one another. Of course, there are some despicable wretches among them; but the majority are noble and generous, and are glad to make us happy. Let us quarrel by all means, but let us make our quarrels strictly personal, and not because a part of us are men, and the rest women.

BETTA S. ANDERSON.

Concordia, Kansas.

The JOURNAL thanks Mrs. Anderson for bringing Mrs. Livermore to book on that apocryphal story of cruelty. Such a tale may do to harrow the dear souls who listen to it, and be a good enough "Morgan" for a lecture campaign, but it

RELIGIO PHILOSOPHICAL JOURNAL.

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VOL. XLII.

CHICAGO, AUGUST 20, 1887.

No. 26

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.
Modifying Influences of Spiritualism.

Any one who has reflected upon the great difference between the teachings of Spiritualism and the doctrines of life that were most in vogue previous to the advent of Spiritualism, can not help but realize that the newer mode of thought is destined to early bring about many and radical changes for the better. No custom is ever modified without a previous skepticism as to its utility or propriety. So long as there is complete faith that what has been done is the proper thing to do, no variation of custom will be admissible. The teachings of Spiritualism differ so widely and are so antagonistic to the tenets of religion so long cherished by those who dominated social opinion, that an acceptance of these teachings by a great number of people must soon be followed by new social regulations that are more in accordance with the spirit of the new doctrines. Indications of such modifications are already becoming obvious. It is now noted and will soon become more prominent that the thorough believer in Spiritualism entertains different views of his personal relation to society than those who espouse the creeds of the past. The new doctrine compels him to understand that spiritual advancement depends upon the merit of conduct and action, and that it is impossible to separate one's destiny from the rest of humanity; that spiritual preferment cannot be obtained by any juggling, bargaining or purchase; that the methods for peace, and self-exaltation are fixed and immutable as the law of gravitation. The way to rise is by lifting another. The chief purpose of life must not be to use society but to aid in its betterment. Integrity, charity, fair dealing and justice in the wealth to strive for, and he who passes out of the conflict with these largely to his credit will be millionaire indeed, with the advantage that he can carry his possessions with him. It is true that much of this theory of life-service is found in the teachings of Christ. But the teachings of Christ have been one thing, and the creeds by which religionists are measured and stand or fall, have been quite another. Even in the most enlightened society the preaching has been far below the plane of Christ's life and doctrines. Reduced to the simplest form the burden of all the so-called orthodox sermons of the day is: "Accept Jesus as your mediator and the price of your salvation or be damned and roast in eternal hell." Most notably the so-called evangelists dwell withunction upon the poetry of this arrangement, and turn it over and over as most delightful to contemplate. Such a barbarous and cowardly construction of one's obligations and responsibilities in life, and his duties toward his fellow men, is repugnant and atrocious to every benevolent mind; and seriously thought of it awakens the strongest feelings of pity for those secluded and cowering devotees who kneel in constant fear beseeching mercy under a merciless belief.

One of the earliest results of spiritual enlightenment will be to dissipate this horrible fog, and emancipate the minds of the people to an extent that they may look about them and see salvation in present duty. The throwing of dice for the raiment of Christ did not cease at the crucifixion, for the gambling of the churches for the external coverings of faith still goes forward. But the effect of the teachings of high and enlightened spirits is becoming apparent, as they call a halt to this wild scramble to take a chance in a lottery so ingeniously arranged that all the blanks and suffering shall be drawn by a proxy, while the millions of other shareholders shall each enjoy a prize. It

overwhelms the reason to claim that the final destinies of men can only be settled by declaring the universe insolvent, and then place it in the hands of a receiver who is not able to make enough out of the assets to liquidate any but preferred claims.

But I do not care to dwell on this special subject. I wish to say that one of the themes

which will presently receive attention in consequence of spirit teachings, will be our one-sided, inconsistent and unnatural methods of education. I know of no more abused or misconstrued word in use to-day than education. It is nearly universally employed as a synonym for instruction. Our schools instead of educating, chiefly inform; and there is a very wide difference between the two. It will some day, it is hoped, come into the comprehension of our pedagogues that a person may be very well instructed and thoroughly informed and yet be most wretchedly educated. It may be that it is necessary to first pass through the materialistic preparatory stages for this work, before the real essential of it can be perceived; somewhat as it is necessary to capture a hare before it can be served. If we inquire anything about education the majority of people point with pride to the palatial school-houses as evidence that it is not being neglected; and if you want further testimony there is displayed the educational tax roll and the salary schedule of a regiment of teachers. In the magnitude of these they have a complacent assurance that their duty to youth is gloriously discharged. How zealously but erroneously much of the effort in this direction is performed. There is nothing that the people can seriously inquire into of more significance or that will pay a large interest for the investigation. It is the record of history that reforms rarely come inside of a system already established. They are pressed upon it from the outside. In the national assemblage of teachers recently held in Chicago there was very little original suggestive matter, and such could hardly be looked for among a class of people who are themselves but poorly educated, however well they may be informed.

The methods of educating in the Spiritual world, vary widely from those in vogue in our earth systems and are more—possibly wholly—true to nature. The schools there are very extensive, and furnish employment to many who are drawn to that kind of effort and who find a pleasure in it. When the time comes that the advice of high and illuminated spirits is sought on this subject, and is considered of sufficient importance to respect and inquire into, they will be ready to offer suggestions that will greatly modify the treatment that the tender minds receive in our schools. How much benevolent spirits may aid in unfolding the mind in earth life, is apparent in numerous instances where wholly illiterate persons have been developed and educated to an extent that has placed them on a level with the best culture of the age. It is not to be inferred that this kind of power can be transferred to terrestrial instructors, or that they are to be supplanted by heavenly agents; but when—they—their teachers—are less concealed and earnestly desire wisdom from high sources it will be bestowed upon them. To this some conscientious teachers may reply: "Why, we pray every day." So does the African to his fetish. It is one thing to pray and another to discern spiritual truth; and until the soul is released from fear and bondage and ceases to wrap itself in starched sanctity, the prayers will be like the mirage of a desert, leading on by illusion to more barren wastes. There is one greatly needed reform that all thorough Spiritualists should combine to place before the world without delay, and put in practice in their own families. They should bring about more sensible methods of disposing of dead bodies and more consistent practices in conducting funerals. It is time to recognize the fact that no person is ever buried. The shell that the spirit throws off at transition is only so much gross material. It is simply dirt and no more worthy to be mourned over than so many pounds of any other dirt. Certainly Spiritualists cannot believe that the moulderling form before them is their friend. The great respect paid to dead bodies by the Christian church originated in the gross superstition that the spirit would again return to earth at some indefinite time and re-clothe itself in this diseased and worn out matter. This is one of the most absurd, repugnant and vile fictions that has ever been imposed on credulous man. Among the cultured ministry it is a doctrine very much neglected. It is too irrational to throw at well read audiences and might result in antagonizing the pulpit revenues. But death and funerals have ever been made imposing in the church, for as the preachers could not console the afflicted by assuring them what had become of the soul of the dead, they could not neglect the advantage such an occasion furnished them to terrorize the living and convert their sorrow into dread. But the new light shed on death and futurity by Spiritualism, removes the motive for great grief and great funeral displays. Spirits have protested again and again against the deep gloom, and frenzied grief of their friends at their demise, alleging that it works them—the spirits—great injury, weighs them down to earth and closes around them like a dense cloud, from which they are unable to escape.

If there are any of your friends that you very highly of, do not wait until they are dead to show your good will and respect; but bestow what kindness and favor you can on them now, and when they are borne to

spirit-life transfer your efforts and means to other living subjects. This is the world to work in, while we are here, and one living, struggling, suffering mortal is of more importance than a whole catacomb of corpses. Christ performed his first miracle at a wedding but he is nowhere pictured as attending burials, nor is it recorded that he ever preached a funeral sermon. Processions, parades and celebrations for the dead are vulgar barbarisms originating in superstition and perpetuated by vanity. It is difficult to tell by the character of some of the funeral displays whether we are sorry or glad that the person is deceased.

It would be better for the health of the living if all bodies could be cremated; but as this is at present impracticable they should be plainly buried within twenty hours after death. The body should be taken leave of either at the residence or at the church, and not accompanied to the place of interment. There are valid reasons for such a course. The friends of the deceased are generally exhausted from watching and anxiety. The burial often occurs in very inclement weather and the exposure incident to it by accompanying the body to the grave and standing upon wet ground often results fatally to some one of the living. It is within the experience of nearly every one that he can detail one or more deaths that were the immediate effect of attending funerals. All Spiritualists should arrange for their funerals and request that no one shall attend at the grave but those necessarily employed in the service; and thus inaugurate a much needed reform. Again, it is inconsistent with the teachings of Spiritualism to indulge in the vanity and folly of placing expensive and pretentious monuments over dead bodies, and to make these the posting places of absurd and erroneous notions. Many grave stones have the falsehood on them of "here rests," or "here lies," so and so; whereas Spiritualists know this impossible. On some are illustrations of broken arches, broken vases, trees blown down, idiotic looking sheep, nestless doves, composite angels that are part foul, etc. In a Colorado cemetery surrounding one grave is a life-size horse hewn from solid marble. All these may be regarded as symbols, but what they indicate more than all else is a want of faith in God, or a lack of sense and taste. This stone horse, for instance, cost the price of a dozen good live horses. How much better it would have been—and more to the peace of the translated, I believe—to have bought the dozen live horses and given them to twelve poor men of large families and said, here are aids enabling you to make a better living. And so in any case where there is a disposition to erect a gaudy monument, employ the amount you are willing to so disburse in some useful and vital manner for the improvement and elevation of the living. The dead will care for the dead and the living should ameliorate what they are abiding in.

Rev. Van Ness, the Unitarian minister of this city, gave some most sensible advice in a sermon he preached relative to decoration day. Recognizing the fact that decoration services were extending beyond the original purpose of remembering only soldiers, and becoming general by leaving a floral tribute on that day at the graves of all deceased friends, he mentioned the propriety of commemorating the dead by doing some loving service for the living. If a mother had perished from a dear child, the memory of whom awakened renewed affection, let not this revived love wither and die barren of results; but in the memory of her lost child bestow some gift or kindness upon a living child that is needing care or hungering for sympathy. And so for each friend that has gone before, specialize some service and dedicate it in his name to the needs of living people that will rejoice in the loving kindness of such a benefaction. The sermon was eloquent in suggestion and indicated how noble people may become in converting sterile griefs into potential goodness. This is the true way.

"Out of our stony griefs
Altars to raise."

No sensible Spiritualist will fail to appreciate the example set by Henry Ward Beecher in requesting his family to desist from putting on any black or signal of mourning. The mourning-wearing custom should be left to those who do not know what becomes of their friends at death, for it pitifully signifies the darkness of the mind and the destitution of hope. If at the time of death—if in a town or city—it is desired to inform the friends or public that at that house one has passed to the higher life, fasten a wreath of white roses on the door, and let these indicate the spirit birth of him who has gone on before.

In all these affairs I have mentioned, Spiritualists have duties to fulfill to bring about a better sentiment, a more hopeful condition of man, an appreciation of a higher destiny than the world has yet realized.

Denver, Col. C. H. M.

Philip Hensen, of Corinth, Miss., is very proud of his big gray beard, which he thinks is the longest in the world. Hensen is sixty years old, six feet two inches tall; and when he stands erect his beard touches the ground. It has not been cut for eleven years, and is still growing.

William Smith, a cowboy in the Staked Plains, Texas, was shot in the head some months ago and has recovered with the exception that he is unable to connect spoken words. He can write with perfect ease.

For the Religio-Philosophical Journal.
A Reply to "Spiritualism in the Churches."

BY CHARLES DAWBARN.

comes impossible under the reign of "universal law;" and the loudly proclaimed Fatherhood of God is destroyed by the discovery that he is no more "Our Father who art in Heaven," than he is father of every insect, bird and beast.

There are those who have learned from these new teachings that man grows mainly by his own effort and in no other way; that the weakest die in the battle of life; and that never has God helped man or child out of a ditch; yea, he offers a poison berry to the child lost in the woods as readily as he gives him food to keep him alive. The church cannot worship God, nor think of a God except as a personality; and the moment these men and women discovered the reign of "universal law," the old conception of God became impossible.

Such men and women are waiting for new teachers who shall bring to them a higher truth, and are seeking to learn the lessons of the past by patient study and continued investigation. There are, of course, thousands of others whose mental strength is unequal to standing alone. They grow faint-hearted at the loss of their old faith, and make the echoes resound with piteous cries for a "new religion." But as neither rock, star, protoplasm nor spectroscope furnishes the right material; their wall arouses only derision or wins contempt.

If Mr. Shepard and the many who like himself grow faint-hearted because their "new religion" is a failure, will let the foregoing illustration teach them the truth they will perceive that the natural facts of spirit return and human immortality contain no religious element whatever. Albeit they are pregnant of self-cultivation, self-respect and unfoldment of manhood's highest conception of truth and justice toward itself and its fellows. Consequently the failure to turn such facts of nature into a "new religion" must follow as a matter of course.

Mr. Shepard and his friends should also mark that a new truth never dies; and that whether they creep into the church or stay outside in independent quest after knowledge, the effect of the old enthusiasm is not lost. Just as conservation of force permits a change of its manifestation, but no destruction, so truth has its conservation too. It can never die. Though man clothe it in the old surplice, and smother it with smoke from the burning censor, it is only himself who grows blind. His child will behold it in its full brilliancy.

We know from sad experience that societies live and die as believers and skeptics come and go. But desire for a higher truth has become well nigh universal. Let our rostrums glow with thoughts worthy of the 19th century, and they will not lack hearers. Public phenomena, if fairly good, will draw a crowd to-day, and sometimes dimes may count by the thousand at such exhibitions; but the foundation of prosperity can only be an intelligent presentation of truth, as well said by Mr. Shepard, "derived from a judicious perusal of the very best books, and a development which springs from conversational intimacy with polished and cultivated intellects."

The grandeur of modern Spiritualism consists in the possibility it offers of mortal intimacy with spiritual and supernal wisdom, for which the first step must ever be the purification of one's own soul. No cabinet seance or dark circle will ever open this avenue to truth. It must be sought earnestly and patiently, perhaps for years, and in the solemn silence of soul aspiration.

The world is demanding something more than a phenomenal exhibition of natural laws, and if we would keep alive the name of modern Spiritualism, it is full time that we began to show the world just where and how the spiritual makes its appearance in our philosophy.

463 West 23rd St., New York.

Cassadaga Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The writer wishes to give thanks for your advice in recommending Cassadaga to him. Inspiration seems to abound, and to emanate from the natural surroundings of the place. God seems to have put forth the best efforts to make Cassadaga what it is. Its people are good and hospitable, and receive a stranger with a generosity truly spiritual. The grounds are crowded, and every face bears the imprint of peace and happiness. Membership in all its phases is represented here, and Spiritualism seems to be gathering greater forces with which to flood the world in a sea of glory and truth. The camp is doing a noble work for our philosophy, and people leave here with a higher conception of life and its nobler objects. Truth seems to speak to every heart, saying:

"A noble deed, a noble word, a native pure and high.
The throb of a great, warm heart can never die."

THE BOY MEDIUM.

Professor Eliza Gray's new discovery called auto-telegraphy, and it is claimed that it will be possible with its use to write upon a sheet of paper and have an autographic fac-simile of the writing reproduced by telegraph 500 miles away, and probably a much greater distance.

In digging wells in Kimball, Neb., a fossil stratum is encountered and quite interesting specimens have been dug up at a depth of from forty-five to fifty feet.

Spirit Materialization.

To the Editor of the Religio-Philosophical Journal:

I had recently concluded to write no more on this subject because it seemed to me that I was only making myself disliked, and doing no good. Aside from what acquaintances say to me, I frequently receive ungrammatical letters calling me bad names for opposing what the writers know to be true. But to-day I received one written in such a different spirit that all the hardness which had been growing up in me instantly melted away, and as it proposed a query which no doubt many of the readers of the JOURNAL would like to hear answered, I will copy an extract from it and append my reply:

"DEAR MR. CHANEY: I am a little girl not quite fifteen. My papa and mamma belong to church and they think Spiritualism is very wicked, for they say the devil causes all noise and fuss at circles. I used to think so, but one of my schoolmates last winter told me that she was a medium, but her folks did not know it, and she made me promise that I would keep it a secret. She has a cousin in Chicago who is a Spiritualist and he sends her the RELIGIO-PHILOSOPHICAL JOURNAL and she lets me have it to read, but we keep all this a secret. We have read your articles against materialization and we don't know what to think about it, for sometimes the spirits say that it is true and sometimes they say it is not true. What makes them tell different stories? If I was a spirit I should not dare to tell anything but the truth."

"But this is not what I want to ask you about. In the JOURNAL of July 9th, which has one of your articles, you say that 'materialization is scientifically impossible' and in the same paper is a beautiful story by Mary H. Gardner about the way Clarence (a spirit I suppose) moved things about in Mrs. Maud E. Lord's room, opened doors, went around with a banjo and played and sang. Now how do you explain that? Did Mrs. Gardner make that up, or did Mrs. Lord go around and sing and say it was 'spirit'? The spirits through my friend tell different stories at different times about it just the same as you and others contradict about it and I would really like to know the truth. But I am afraid to let you know who I am for fear my folks would find it out. My papa is a very good man, but he is very strict and my mamma is afraid of ghosts, but I am not one bit afraid, and sometimes in the night when I wake up it seems to me that I feel as though my dear sister was in bed with me just as she used to be, but if I move she is gone. Now Mr. Chaney will you not explain these things in the JOURNAL? Don't say what State I live in, and you may call me Mary, but that is not my name."

In the beautiful fiction of the "Banished Peri" it is related that an old man, hardened in crime, was so touched at beholding an infant in all its innocence that he let fall a tear which the Peri caught and carried to the keeper of the gate of Paradise as the most precious of all offerings. I am not a criminal, but my life has been a very sad one, at times forcing me upon the verge of misanthropy, and now, wifeless, childless and almost friendless, the practice of this innocent child, so confounding and so earnest to know the truth, has enabled me to understand; as I never did before, how the freshness and purity of youth may soften the heart of age. But with the delicious pain which her letter has given me, is torturing pain. She has a secret which she keeps from her parents. I have always maintained that a young girl should have no secret from her mother, yet here seems to be an exception. How can she tell her parents? How can she abjure our beautiful philosophy? How can she become hard and positive against her spirit sister? I cannot answer these questions but hope that some of the correspondents of the JOURNAL will. She is very intelligent, but not educated in proportion to her natural intelligence, for I made several corrections while copying from her letter. I catch a spirit aura from her language beyond what she says, and no doubt the reader who is impressionable will do the same. However, I must turn to the answering of her queries."

"Why do spirits tell different stories? Because they are finite; that is, their knowledge and all their powers are limited, the same as with us. They would have to be perfect, or infinite, to know all things and never make mistakes. If perfect, they could make no advance, for perfection is the end of progression. We have very learned men who are distinguished as Naturalists, and yet how often they differ and contradict each other. There are probably thousands of different species of Zoophytes. (Greek, *soum*, an animal; *phyton*, a plant—"animal plant.") They are the connecting links between the plant and the animal, and sometimes they are so exactly half-and-half that one geologist has classed them with plants and another with animals. These wise men contradicted from want of knowledge, which is equivalent to saying on account of their ignorance. And my dear Mary, if you will observe carefully you will discover that nine-tenths of all the disagreements, contradictions and fightings result from ignorance."

No, I believe all that Mrs. Gardner writes. [Gardner is such a good name; Dr. Gardner, of Boston, was one of the dearest friends I ever had.] I believe that Mrs. Lord was in her bed all the time these wonderful manifestations were going on. And now for the explanation. Here is my major premise:

A spirit in the body, working with matter, can do nothing chemically or mechanically, which a spirit out of the body cannot do, working with spirit forces. As a logician I should prove this premise before proceeding to make deductions, but as that proof would occupy more space than can be allotted to this entire communication, I must omit it for the present. Besides, I feel confident that intelligent Spiritualists have often had the proof in their own experiences. Electricity is a spirit force, because not even one of the five senses can take cognizance of it; like all spirits, we gain a knowledge of it only through its manifestations. The spirits of our loved ones have discovered that by employing electricity they can produce more manifestations than in any other way. I want my little Mary to understand this and so will explain the phenomena of lightning and thunder, for we see the dash before hearing the clap. Some clouds are charged with electricity, some are not, or are negative. Opposite currents of air drive a positive and negative cloud towards each other and when within range of attraction the electricity darts from the positive to the negative. The current of electricity passes so swiftly that the air is heated to a red heat by the friction. This is "lightning" and we see it, but we do not see the electricity, only its manifestation. Furthermore, the swift passage of the electricity opens a vacuum, like a long tunnel, through the atmosphere. The air pressure fifteen pounds to the square inch, in all directions. Therefore as soon as the electricity

has passed, the walls of the vacuum are instantly brought together, like clapping your hands; this causes the clap of thunder. So you see that neither the lightning nor the thunder is electricity, but its manifestations. The spirit rap, the A of the spirit alphabet, is a beautiful illustration of electro-spirit manifestation. As a mortal can by an electrical machine, generate and project electricity imitating lightning and thunder, although miniature in dimensions, so also can a spirit. With a quantity stored for use, as in a positive cloud, a spirit projects a tiny current against a table, or any other solid. The friction on the air is not sufficient to heat it; therefore we see no flash, but hear the clap, and that clap is the rap. A band of spirits, under favorable conditions, can project a current with sufficient force to heat the air, and then we see a spirit light. This may be accompanied by a slight report, like the snapping of a wood fire, or it may beam steadily, like an electric light. Fraudulent mediums sometimes imitate the steady light by putting phosphorus into a vial containing a volatile oil, but a scientist would detect the fraud as readily as a counterfeiter.

Mortals can compress the air and then regulate its escape in a manner to produce a power to move a car. The spirit rap may also be produced in this manner, for there are often many methods for bringing about the same result. The air gun is an illustration of the power of compressed air. Compressed air allowed to escape under a table would be sure to raise it; if against the side of the table, to either move it or wrench it into fragments. Two magazines of compressed air, one under each side, the air allowed to escape from each alternately, would cause the piano to rock like a cradle. In Washington, D. C., I saw a piano weighing nearly half a ton, rock in this manner, the only contact being the medium's foot upon the pedal and her fingers upon the keys. It came down as softly as though it was cork, and did not weigh a hundred pounds. Why? Because when the current had raised that side a certain height, the current was "cut off," like steam in an engine; then gravity brought the piano down, but before the legs touched the floor, to cause a heavy jar, the current was turned on and the legs came down as softly as if upon a cushion.

With these explanations it is easy to understand how doors may be unlocked and opened, furniture be moved about, or even thrown with violence, the vacuum carried through the air, etc. Next comes the banjo music and singing. Both are merely sound, inarticulate and articulate. Sounds are of many different kinds, according to the conditions under which they are produced, but all depend upon the presence of atmosphere. Without air there can be no sound. A simple sound is inarticulate, but an articulate sound is complex. There must be organs of speech, among mortals, in order to form an articulate sound. These may be natural, as in the human voice, or artificial, as in the case of an automaton. Not many years ago an Englishman named Faber constructed an automaton which he exhibited in Edinburgh and other places that attracted much attention. By the means of certain keys the artificial man would articulate simple words and sentences quite intelligibly. Other persons have constructed similar "talking machines," but I cannot now recall their names. We thus perceive that sound, articulate or otherwise, depends entirely upon the *modus operandi* of forcing the atmosphere in a way to produce the sound. The small and large pipes of an organ afford an illustration of inarticulate sounds; the male trachea is larger than the female, and therefore his voice is base while hers is soprano.

Provided my major premise is true, spirits can construct a spirit automaton and project a voice of any desired tone from any part of the room. Thus, step by step, we have arrived at that point where we can readily understand how Clarence and his co-workers produced all that wonderful phenomena without the aid of matter. And to me it is far more sublime and beautiful than to suppose that the means employed were material or a materialization.

Having explained in detail, without any conflict with science or natural law, just how a spirit voice may be produced, I call upon my opponents, spirits as well as mortals, to explain in similar detail exactly how they materialize a human body; how they form the organs of speech, and finally, when this materialized form speaks, why it is not a material voice, instead of a spiritual. If they will undertake this I will guarantee to pick their theory all in pieces and show its utter absurdity. On the other hand, I challenge them to criticize my theory in the same manner. And I challenge all, spirits, mediums and lecturers, to meet me in public debate on the question. My will was opposed to writing this last challenge, for as I feel now, I shall never write or speak another word upon the subject of Spiritualism, pro or con. I am misunderstood, and no good comes from it; I make enemies among the enemies of Spiritualism, while many Spiritualists revile me. Perhaps I have outlived my usefulness in this sphere, and if so, the sooner my voice and pen are silenced the better for Spiritualism and the better for myself.

New Orleans, La. W. H. CHANEY.

P. S.—I closed the foregoing in a very singular frame of mind, and on reading it over resolved to rewrite the last page. All the way through I had held my combative in check until it broke out at last in a spirit of defiance against those who differ from me, and the singular part of it was my extremely passive state of mind—I felt indifferent to everything—even life itself. In this mental condition I leaned in my chair and closed my eyes. All seemed dark as Erebus, but presently I saw a soft light not larger than a pea. I watched it increase in size and brilliancy until it extended over a space of several yards in diameter. Then within four feet of me appeared a dark spot which quickly developed into the form of a very large man, as low as the hips. He seemed balanced in space, having no contact with matter. The forehead was very high and broad, the front of the head bald and the hair white as the driven snow. My first thought was of Elijah and the Hebrew hoodlums. Instantly my melancholy vanished and so strong a sense of the ludicrous came over me that I laughed aloud, quoting involuntarily: "Go up, thou bald-head! Go up, thou bald-head!" But he did not go up; he smiled rather quizzically and said:

"Do not change what you have written, and do not flatter yourself that you are the sole author. You were growing indifferent, not to say hostile, toward Spiritualism and Spiritualists. To arouse you I influenced that young girl to write as she did. Her letter brought you into that passive condition in which I could impress my thoughts upon your mind. You recorded them as your own. The language is yours and so are the details, but the original ideas are from the spirit sphere. They were presented to your mind

in such a way that you thought them your own, the same as Edison flatters himself that his original ideas are conceived by himself, whereas we give him a first thought, and the end that may be achieved; then he works and experiments until success crowns his labors. You will understand by this comparison how it was that you wrote your communication. I have tried for years to entice you, but cannot. Yet I have often given you ideas and shall continue to do so; I will furnish the plots and you can work them up in your own way. This is the first time I have been able to make you understand words; heretofore I could only impress you with ideas, and sometimes you entirely misunderstood my meaning, as often happens in such cases."

"Then why do you not go to persons whom you can entrance?" I inquired.

"Because their gifts lie in other directions and I can no more give utterance to my ideas through them, then I can entrance you."

I give this dialogue as I recall the impressions made by it upon my mind, and so of course the language is my own. There was much more that passed between us, but I am exceeding my allotted space and must omit it. He declined having anything to say at present regarding materialization. What he cared most for was to correct the popular error that spirits could not speak and make themselves understood unless they had an artificial body. He had tried to make it plain that a spirit voice could not come from a materialized body—it must then be a human voice—but I was becoming weary and worried lest my article should be too lengthy, and these things destroyed the conditions for impressing me. I opened my eyes before the vision had begun to fade, half expecting to see the old philosopher still before me, but like Mary's spirit sister, all "was gone." As I now view it, that vision is like an ordinary dream, and I think I must have fallen asleep, for I gave up years ago, that aside from occasional impressions, I possessed no medium powers whatever. Was it not a curious dream? "Go up, thou bald-head."

W. H. C.

MEMORY:

Its Philosophy, Culture, and Traditional Trustworthiness

BY SAMUEL RADON, M. A., M. D., PH.D.

The soul, or spirit, is the thinking entity of man. This *Ego* is conscious that it is (exists). Bodily it is a thing of bones and flesh; of blood and nerves; the two together, constitute him—MAN. With the brain, and the five physical inlets of perception, the soul, or spirit-man, manifests itself by means of a refined medium, termed the Od force. When spirit, and intermediate force, and cerebral organs, act in concert, there is harmony of action; when not, abnormal manifestation shows itself, in some way or other.

Matter, *per se*, cannot think. This is the function of soul alone; but soul can use cerebral matter as an instrument to think with. In this way the five senses become the inlets of knowledge from without. This is called *sensuous* perception, and is first seen in Infancy. In due time, instinctive perception gradually comes into play; things are compared, differences noted, and the first inklings of reason begin to show themselves. This is the early dawn of mind. In infancy there is soul, but no mind; for mind has to grow by the acquisition of knowledge. The more knowledge a man gains, the more mind he has. Mind is not soul. It is not an existing entity, but a condition—mode of soul-acquisition. Confounding the two words has rendered metaphysics an unfruitful study. Soul is the spiritual essence of man; mind, an acquired something that the soul thinks about and uses. Soul and mind, though distinct, yet, when once united, become inseparable. The word, intelligence, might express their united action. Still, soul is not mind, neither is mind soul.

The knowledge which the human soul acquires, in its totality, is its mind, or memory, or remembrance, or recollection; for they are all synonymous in meaning, the three last being merely a set of Anglo-Latin-English words to express the Saxon meaning of the former word, mind (*mynd*, *mn'd*, i.e., mind), "which is something, anything, remembered." The first fact acquired by the soul's action in life's drama is the first streak of mind on the spirit horizon; a bit of mind, a bit of memory, a bit of remembrance (better, *re-memory*); and when a number of these memories (sensations collected together again) follow in sequence, the term "recollection" is made use of rather than any of the other words. Mind, then, is something, anything, added to the soul, and this condition, so-called, grows through life, as fact after fact is added thereto. If we could annihilate memory it would be tantamount to the annihilation of mind (but not soul)—mind being the totality of all human remembrances. In such case, were this to happen, the intelligence of a man would become wholly oblivious; but the intelligent principle itself, the thinking, conscious entity—the glorious human soul—would still remain intact and unimpaired in all its potentialities of action.

When mind, or acquired knowledge, is in harmony with the laws of nature, and sanctioned by sensations and instinctive perception, it is called, Truth; if not in harmony, it is, error. From true knowledge correct convictions spring; from false knowledge, erroneous ones. From the former, right actions take their rise; from the latter, wrong ones.

Whatever real fact, or positive truth, the human soul perceives, either sensuously, or instinctively, or by correct analytical or synthetical elaboration, that impression is forever retained, whether we are aware of it or not; and this innate power of permanent spiritual impression, which is a part of the soul's nature, is what is meant by the memory of that fact or truth. The soul has also an inherent power of abstraction, as it can fix itself on the consideration of any one subject, and, for a time, purposely forget all other topics. Without this innate power, man could neither analyze complex ideas, nor ascend from generals to particulars. Forgetfulness, then, is not, as is generally thought, a huge mental defect, but merely abstraction exercised at a wrong time, and, perhaps, not on the most fitting occasions.

Such is the soul of man; indivisible spirit, acting through a number of material organs, or cerebral corpuscles, in order to make known, in this life, its inborn and transcendent powers.

Matter, as we have stated before, cannot think. Brain may be used by a something that thinks, but it cannot think itself. If it could, its ever constant change and renewal of nervous corpuscles would eventuate in an incoherence of thought which would border on insanity or madness. And yet, in this life, the brain is the soul's instrument in the production of thought. What makes the difference between one man and another

All souls must be alike in power of intellectual and moral aptitudes, else God is partial. God is unjust, as man cannot make his own soul. The divine in man must be equal in all human beings; then why the difference we observe around us? May it not arise from a deterioration of the corporeal organism, and a less amount of culture bestowed—might this not make the difference? Man has had to do with the formation of the body; and owing to the infringement of the organic and physical laws for ages, the production of an inferior man would be the result. But this inferiority in manhood cannot explain away, or account for, the difference in the power of calling up past thoughts, or sensations, or conceptions, plus time, and metaphorically known as the faculty of "memory." How is it, that the soul, which knoweth what it knows, forgives what it knows, and needs that something called memory or that artificial contrivance, termed mnemonics, to aid it? Impressions made on the brain, change, fade out, die off, and memory, in due time, if the cause were cerebral, must vanish also, and be lost. But memory is not a thing of matter, a sort of lumber room—in which to store knowledge. Such notions are stygian, and beside a spiritual or psychic philosophy. The soul is one, its modes of action, many. A thought, is the soul thinking; a conception, the soul conceiving. How can thoughts, conceptions, spiritual entities, be piled up, and kept ready for use, like goods in a warehouse? The something, the anything stored is *spirit*, and the so-called *storehouse* itself, in spirit also. How can indivisible soul be a sort of bowl to hold, contain and keep for man's convenient use invisible thoughts, conceptions and fancies as dynamic and ethereal as itself!

Memory cannot depend on the activity of cerebral corpuscles, for these are constantly dying out, and fading away, and new ones taking their place. The cult is of another kind, and of a higher order, viz., dynamite or spiritual; and the process seems to be the following: Suppose one of the five senses to be acted upon, say, that of sight, by means of the perception of a rose. The impression, through the optic nerve, is first conveyed to the brain, and this, again, to the soul, or spirit within, by means of the odic fluid; the ordained medium of action between the spirit and the body in this life. This link of communication may, and does, vary in nearly everybody, in intensity of action, and closeness of relationship. If the action is more on the spiritual side of human nature, the spiritual memory will be more vivid and intense, in action, whilst the cerebral, or material, or body-memory will be more feeble in corresponding proportion. But if, on the other hand, the relation existing between the brain and the odic medium be strong, close and intense, the cerebral or body-memory will be strong and powerful, and by careful culture, capable of marvels of retentive manifestation. The fact is, there are two forms of human memories—one, spiritual, the other, cerebral; and their power of manifestation in the out-goings of life, depends, so to speak, on the adhesiveness or intensity of action of the Od force, either for the one kind or the other. Not that the soul-memory is not always strong, intense and everlasting; but the record may be dormant—man not being always in the psychic condition to be conscious of it. On the other hand, when the relation between the odic force and the cerebrum is feeble in action and intensity, the cerebral or body-memory will be poor, feeble, incapable of retentiveness, and the owner will be conscious of the defect, as the reflex action on the soul itself would be little felt.

Memory, then, is a *spiritual* operation. It is made up of suggestive ideas, or conceptions, following each other in well regulated sequence, having only a momentary existence whilst we are conscious of their action. Memory depends on a close, or a not close, affinity or relationship existing between the Od force and the spirit-man on the one hand, and that of the Od force and outer or material man, on the other. In the one aspect soul-memory is eternal, changeless and ever ready to tell its tale. Soul-memory never dies, but lasts for ever. The stars may fade away, the sun grow dim with age (as it is now doing), but the soul of man, with its marvellous memories, will continue to live on, when the present universe of created things will have passed away and become a part of the invisibilities from which they originally sprang; but the body or cerebral memory is temporary, has to do with this life, fades away, and becomes oblivious, but rises up again as soul-memory, in the higher life, when the shell-body has been cast off.

Metaphysicians and writers on Mnemonics talk about "making impressions," "deepening the impression," etc. On what are these so-called "impressions" or "impressions made"? If on the brain (who ever saw them?), as the microscopic corpuscles are in constant interchange of particle, were even an impression ever made, how long would it last? and what kind of a split-up fragment of a bit of a thing, called memory, would it be the symbol of? The fact is, memory is not a material thing—a result of cerebral impressions; but a spiritual act, the onward, conscious, continuous flow of spiritual suggestions. To bring about this mental condition, aids may be made use of, such as observation by eye and ear, attention, association of the unknown with the known, linking abstract ideas with sensations, using topical aids, as that of Simonides, so highly appreciated by Cicero and Quintilian. Helps like these undoubtedly tend to bind more closely together the action of the odic medium and the brain, and to bring before the inner man—the spiritual Ego—the suggestive kindred train of thought from the outer world. The larger the cerebral organ, and the finer and more delicate its substance, the greater will be the probability of a more vivid transmission of thought, especially if the odic fluid is in full rapport with it.

It is only rational and philosophic to adopt such means as will bring into constant union and harmonious action the pre ordained odic medium, and the varied cerebral organs, between which a relationship has been established. The power of the pure-soul-memory is beyond our control. Whatever thought, conception or imagination may, at any time, have affected the spirit-man, it is there for ever, whether we, as Humanity, are conscious of it or not. This will appear in its full retentiveness of manifestation in the next and higher form of being. Our object here is to cultivate the human memory (so to speak), in order to bring about its highest powers of retentive action. Memory, recollection or remembrance does not consist in mere brain impressions, as these are ever changing; nor does the power reside in the odic medium; *per se*, as this fluid is only a medium of transmission of thoughts, conceptions and ideas, but in the soul itself—the Being, with whom, the memory of things, for ever avides, and the object should be, to bring about such a constantly-acting-suggestive influence, as will intensify the relationship between the Od force and the brain, so that the last link

in the soul-chain may be as bright as possible.

There have been many noted cases on record, in works of science, where this process seems to have been, with some parties, a natural condition; and the power of memory manifested by them seems almost beyond belief. Many of these instances have been alluded to by various writers, so we shall pass them by, and point out the results of what Professor Max Muller says, "memory, when kept under the strictest discipline," can do, and has been able to accomplish.

Had not man been endowed with the power of recalling past felt conceptions and ideas, accompanied with the notion of Time, which, in fact, is Memory. In suggestive sequence, Memory by tradition would have been most unreliable and most untrustworthy. By us moderns, tradition has been traduced, by an ignorant unbeliever in its power, but we shall have, in future, to turn over a new leaf in our estimate of the correctness of traditional truth. Who could believe, at first thought, at least, owing to a cultured memory, that the Iliad of Homer, containing 15,877 lines, could be easily remembered; yet this feat of traditional memory is a fact well-attested by generations of men of the older times. Yet this great effort of cultured memory pales even in significance beside others we have to mention.

The Rig-veda, with its 1,017 hymns, contains an amount of matter for the memory to retain, four times the length of the Iliad of Homer; yet this has been safely committed to memory, and any line could be called out for recitation as occasion required. For more than 3,000 years the whole of the Vedic literature has been transmitted from generation to generation by word of mouth—Memory.

In our day even there are priests in India, who know, by heart (as the ignorant phrase goes) the whole of the Rig-veda, and its verbal transmission is most faithfully and sacredly accurate. Nay, so great is the belief in the oral transmission of the sacred books of India, that, although writing has been known for more than 2,500 years, yet the custodians of the Vedic traditions have never trusted to it, but prefer to rely on the transmission of their sacred knowledge to traditional memory. *Mirabile dictu!* Though the priests have now manuscripts, and even a printed text, yet, says Max Muller, "they do not learn their sacred lore from them, but learn it, as their ancestors learned it thousands of years ago, from the lips of their teachers, in order that the Vedic succession should never be broken." For eight years, in their youth, they are entirely occupied in learning this. They learn a few lines every day, repeat them for hours, so that the whole house resounds with the noise; and they thus strengthen their memory, to that degree, that when their apprenticeship is finished, you can open them, like a book, and find any passage you like, any word, any accent."

The Talmud, in the Rabbinical schools, was gradually mastered in the same way. "All that vast literature," exceeding many times in bulk, Homer, the Vedas, and the Bible itself, all put together, was, until very lately, the work and growth of oral tradition.

The Talmud, a sacred Bible, was transmitted though in prose, which is more difficult to remember than poetry; yet, its contents were carried down by oral tradition, century after century, with unerring exactness. This ancient memorizing continued to be adopted in the Oriental schools, long after the sacred books had been committed to writing; and this might have been acquired in another way.

For the Religio-Philosophical Journal.
Evolution on the Basis of Political Economy.

BY LEON.

Number Four.

What am I? or whence? for that I am I know, because I think; but whence I came, or how this frame of mine began to be, That other being can disclose to me?

—Dryden.

In order to know where we are bound, we must know what we are; and to determine this we have been enquiring whence and how we came. To avoid the almost universal error of mistaken starting point, we have followed the phenomena of life back to their source in cosmic evolution where we see worlds built up, with building worlds within them. Beginning with the vital force, life-principle, or God concrete with matter, we follow up the study of life's mysteries, wondering for what end creation's mighty forces are working. Everywhere in the vegetable and animal kingdoms we see constant change; the destruction of one for the upbuilding of another. At one moment the vegetable is full of luxuriant life; in another it is cut off and becomes food for the animal which is soon to be killed, and consumed by man, who will in turn feast, revel and die. The lives of vegetables, animals and men all go out like the snuffing of a candle. At the beginning of the hour they are; at the end they are not. Nature looks like a stupendous despotism; a voracious monster for which all things are food. To the mind of man comes the welcome suggestion that he, too, was created for some temporary use, and that at death he is to be annihilated; cut off without even the poor privilege of remembering what he has suffered. Those who are satisfied to build upon the sands of blind faith as a foundation, may never see the blackness of despair that this cloud contains, neither will they ever have the secure feeling of happiness of him who has a reason for the faith that is in him. Reader, have you ever been under that cloud? The writer has been there, and thousands of the more intelligent minds are to-day overshadowed by its gloom. So long as they know nothing better than the humiliations of the self-appointed "man of God" and listen weekly to that which is a promise without an assurance, those who have intellect enough to breed a doubt will continue to walk in that shadow. Superstition is the religion of those who cannot think; let them have that refuge. But to the thoughtful, philosophy becomes a religion which gives to the intellect the assurance that all is well.

In our last paper it was claimed that evolution had proved that there was a purpose in creation, and we promised to state that purpose. Nature proclaims her purpose so distinctly that he who runs through her work must read it. Let us return to where the cosmic flux is poured from the crucible of the Absolute into the moulds of His law. We follow the propelling force up through the vegetable into the animal kingdom where we find a higher order of life, sentient and instinctive. From type to type we keep step with animal improvement, noting that each new form has faculties, and organs for their manifestation, not in possession of those below. From the lower monkey there is a step upward to the anthropoid ape, and from him to the lowest African, and, finally, the Caucasian. In these types we recognize a long series of designs all subsidiary to, and culminating in, the one grand purpose of evolving a being capable of self advancement. Can it be doubted that this was the design of the creative forces when we see those forces withdrawn when this end is reached?

Can it be doubted that from the beginning man was the intended finality of form evolution, when it is seen that the propelling forces that created him have retired and left him to work out the problem? And that he is capable of intelligently continuing a work of progression laid out and begun by an intelligence incomprehensible to himself? He is the organized result of the first stage of evolution extending through millions of years, and the proximate cause from which proceeds the evolution of the mental world which is the work of the second stage. The mental world, of course, includes the moral and intellectual. This grand world of infinite capacity is to be filled up by evolutions from the human brain. Let it be understood that I mean the mental world and not our physical world. Such being the task given the human mind; a work so prodigious that we cannot conceive of its completion, we have renewed assurance of the soul's immortality. If it has taken millions of years of methodical evolution to produce an exotic world with the human brain at its head, and it can be shown that this brain is evolving an esoteric world vastly more beautiful and expansive, will any man deny that there was a designer and that His purpose is being wrought?

Believing that evolution proves beyond a doubt its purpose to be the production of a self-improving creature, capable of gathering from his experiences and observations simple ideas, evolving the simple into compound and transmitting the whole to his posterity, it seems correct and proper to assume that it is the basis of a true political economy. We also believe that those who generally put themselves forward as leaders are, as a class, superficial in their observations and conclusions, and that man as an individual and society as a whole have lost much, and now suffer much for want of a better understanding of this grand science of evolution, which teaches us that out of an infinite number of elements aggregated in the course of millions of years it has produced the individual as we find him yet incomplete, and that many thousands of years must elapse before a perfect society can be constructed out of such imperfect material. It is idle to dream of absolute perfection in this world or any other. The Absolute is God, and should we ever reach that improbable state our identity as individual spirits shall be lost.

Our mission on earth is, and in Heaven shall be, labor. The orthodox eternal rest in heaven and the Socialists' "Fools' paradise," of a gratification of all desires on earth without labor, are equally impossible. Such a state of things would, if offered to the wise man, be rejected as the sum of all calamities. But there is a relative perfection which is attainable and for which we must strive, for upon it the success of civilization depends. This relative perfection consists of the adaptation of each individual in the social fabric to all the others. This adaptation depends very much upon the intelligence and good will of the individual, hence he must be trained to willingly fill the place to which adaptation conducts him. This matter will be further considered in an article on the education of the individual.

Perhaps all religions have been necessary to the times and places out of which they were an evolution. They are but the effort of the soul to grasp its whence and where; but all of these religious have been shaped to suit the caprice or the interest of the priest

who manufactured them from popular superstitions, and the errors and falsehoods inculcated have become a part of us and of our sociology resulting in great evil and danger hereafter to be pointed out.

The chief evil is, perhaps, the dogma of divine revelation. This scheme of getting between the people and their God under pretense of being His special favorite for the reception and delivery of verbal messages, had been in use so long that Moses could not get a patent on it.

This theory that God has appointed certain vicegerents to whom are confided verbally all the facts necessary to direct us in our upward march, has stopped investigation among the masses and caused them to hug the plausibility; that to receive this revelation, for the truth of which we have the priest's attestations alone, merits salvation. So densely ignorant has this dogma kept many otherwise fair minds, that the former under its shadow, believes that the bible contains all the science necessary to his calling, and preachers proclaim from the pulpit that were it not for the bible man would not know himself from the horse. It is this kind of blight that we have grown up under to a state of tolerable civilization; but the evidences are that we have about reached the limits of the present system, and if we would not perish and lose the accumulations of ages, we must revise the system.

When shall this revision begin? The answer comes from the depths of philosophy: "Make haste to cast out your dogmas, study the law that produces the individual and socializes him. God speaks only through his works; believe nothing which they do not reveal to you." This would be a safe basis for all our institutions. In this way, let us "put God in the constitution" and it shall remain broad enough to shelter and strong enough to protect all sects, and from their tyranny shield the non-sectarian.

(To be Continued.)

The Quakers' Happier Life.

The Friends, vulgarly called Quakers, are a peculiar people. Their theories of non-resistance, spirit impulses and mutual help are founded on a literal interpretation of Bible language. If it is to these theories they owe their average longevity and enjoyment of life others might find it advantageous to adopt them. But it is more logical to refer this longevity to the rules of life the Friends' Society inculcates. A "Friend" is required to abjure ambition; to be industrious and methodical; to live within his income, whatever it be; to avoid all flaring ostentation in dress or equipage; to seek solid comfort, and avoid indulgence in pleasures that excite the passions. In no sense communists, they support comfortably their poor, and aid those unfortunate in business until it becomes plain that the aid is bestowed on the unworthy or shiftless. By a recent report of the society it appears that of the 229 "Friends" who died last year in Great Britain and Ireland only twenty-two were under five years of age; between five and ten years there were five deaths; between ten and twenty years, nine; from twenty to thirty years the deaths numbered eighteen; from thirty to forty years, sixteen; from forty to fifty years, twenty-two; from fifty to sixty years, twenty-three; from sixty to seventy years, fifty-one; from seventy to eighty years, seventy-four; from eighty to ninety years, sixty-nine, and from ninety to one hundred years, ten.

The average age attained among them is thus about fifty-five years, while the average age now reached by the people of Great Britain and America is certainly not above 37.5, and these nations in this respect surpass all others. The viability of a child born in the family of a Friend is therefore 17.5 years greater than that of the children at large. The low rate of infant mortality is especially noticeable here. But nine per cent. of the whole number die under five years. In this city about 54 per cent. will be found the average for a term of years. Chicago is said by its health officer to have an exceptionally low death rate as compared to other large cities. Six children, then, of the people here die where but one of the Friends' children does. In other words, five-sixths of our infant mortality is preventable by our adoption in child rearing of the regimen of the Friends.

While much depends on the parents, and doubtless a great proportion of this child mortality is owing to ignorance and perhaps even to lack of love for their offspring, yet deficient sanitation is certainly responsible for the vast majority of these deaths. The cause is not far to seek. There is that withholdeth more than is meet and it tendeth to poverty. Engrossed to man either in pursuit of wealth or in a ceaseless struggle for existence, we are too busy to reason out the matter. Each of these children so lost would, if reared to the self-supporting age, become a twofold source of wealth. His labor would produce it. His presence on earth here and demand for space to dwell in would raise the value of the land—the city's site. Neglecting the sanitation that would certainly preserve one-half these wasted lives, we dry up by our "economical" administration" the source of all wealth.

Three score and ten the Psalmist allots to man as the duration of a useful, pleasurable life. Since he wrote there has been no gain on this by all our boasted civilization. But if the Friends had furnished his standard it would have been longer; 153 of the 226 lived beyond seventy. In Chicago for the years '81 and '82 there were 513 out of the 14,101 dying that reached that age before death. This is but 3.6 per cent. For every person that reached that age here, sixteen persons reached it among the Friends, in an equal population. As long life implies preservation of both mental and physical vigor the old age of these Friends was, as a rule, placid and happy. In all that makes life worth living—in peace, content and troops of friends—it is fair to presume that they had sixteen-fold the enjoyment we reap of our vacuous bustle and perilous quest of gew-gaws.

Chicago Herald.

For the Religio-Philosophical Journal.
Total Depravity.

By GEO. A. SHUFELD.

This monstrous doctrine is the sheet anchor of the orthodox church. It holds the ship fast beyond the breakers which roll on the shores of infidelity. It is the one-dogma without which the ark of religion would be wrecked and perish; and what is it? A fable born of the ignorance and credulity of man; a weak invention of the priest, upon which has been built a structure such no world has ever seen and will never see again.

A single human being was made by God, perfect in his nature, character and surroundings. He was forbidden to do a particular thing, but he disobeyed the command and did it. God knew he would do it; knew it when he created him. This was original sin. Adam and all of his posterity were cursed for the deed, and placed under the ban of the Divine displeasure.

God was aware that the descendants of Adam would number hundreds of thousands of millions.

For countless ages yet to come, the world would be peopled by the progeny of Adam, and brought into life without their creation and without their knowledge and yet condemned before their birth for the sin of a man of whom they had never heard. If any government, or potestate of the present day should undertake to punish a child for some wrong committed by his father or grandfather, the whole world would rise up and protest against the gross injustice, and yet this is what God did, and is doing every day, so theology says. It seems utterly trivial and absurd to undertake to demolish such a position as this by argument. No sensible person believes it; no rational person can believe it, and were it not that it is instilled into the plastic minds of children, by the Sunday schools and churches there would be no necessity for refuting it.

Evolution and ethnology have demonstrated the fact that there was never any such thing as the creation of the human race in a single pair; that man in his primal life did not exist in a state of wisdom, purity, and holiness, and as a consequence there was such a thing as the fall of man, original sin or total depravity. So far back as there are any records or traditions in human history, the organic differences in the color, characteristics and structure of the human being were just the same as they are to-day. In the hieroglyphics of the Egyptian monuments, 3,500 years before Christ, the negro is depicted with the same features and the same skin as he is now. That he ever descended from the white Adam is one of the fictions of Biblical science. Original sin and total depravity are as cheap delusions of a weak and worthless theology.

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CHICAGO, ILL., Saturday, August 20, 1887.

On the Scientific Spirit.

Many things in Spiritualism are generally conceived to be very extraordinary and wonderful, quite out of the range of all normal processes. "Materialization" seems to be put in this class. By many it is flouted as utterly incredible and unworthy of consideration or inquiry. Even many Spiritualists are apparently dubious of it, at least as a cabinet creation, and seem to wish that mediums would withdraw this class of public performances, especially so far as it is only a dark exhibition.

Of course the mediums cannot comply, because they are supposed not to control but to be controlled; and they cannot readily admit the impeachment which the demand or wish implies. They argue that they must allow the spirits freedom to follow their own judgment in the main as to the method of manifestation to mortals, and that spirits know, or should know, their own powers and limitations and the modes and conditions of their manifestation. So long as their intent and character appear on the whole to be good, they should be allowed freedom in their choice of means and methods. They are the most competent judges as to what is the best they can do, and as to what is the wisest course to pursue for widening and clearing the channel of intercourse between them and us; therefore if they say they cannot submit to "test conditions," to discontinue dark séances and to conform to the requirements of the scientific spirit and to its wonted methods of careful scrutiny and rigid and thorough testing and verification, how can mediums be blamed? What can they do but either cease to exercise their powers or use them as the spirits require? Such is the argument.

This is conclusive to those who desire to have it so. To others the logic of it is far from being irresistible. They may reasonably argue that if the spirits know themselves and their world better than we, we know some things of ourselves and our world better than they. We know what is necessary for the satisfaction of minds of scientific training and discipline, and what offends and repels them. It is also clear that spirits who would foster in us an unscientific habit of mind are no benefit to us. Indeed this would be the greatest injury that could be by any means or agency inflicted upon mortals. It is the scientific habit which is redeeming the world from barbarism and from debasing superstitions. This, rigidly preserved, is the only guarantee of future progress, and the strongest barrier against the returning inroad of old time abominations.

If Spiritualism is worth anything to the world, it is owing to its scientific method. It verifies its doctrines instead of calling on men to believe without proof, or from inadequate data. To abandon this method is to forfeit its distinctive characteristic in comparison with ancient religions; and those who favor inductive looseness here, will do the same everywhere; and they are to be counted out of the ranks of the progressive intelligence of the world. Such minds as these, whether belonging to this world or any other, cannot be of much service as guides or teachers or inspiring impulsive forces. These are not to be counted among the "wise and powerful ancient spirits," the Magi of the East or the Magi of any other region. It is supremely silly to represent Franklin

and Faraday, Count Rumford and Arago, Cuvier and Agassiz and all their scientific confederates as utterly reversing all their mental habits as soon as they enter the other world, as becoming divested of all those material qualities, tastes and attainments which made them patient in inquiry and experiment, careful and circumspect alike in observation and utterance, and rigorous in their exacting of evidence for what they accepted or affirmed. Who but drivellers can receive as the communications of these men oceans of words about things concerning the truth of which from the nature of the case no evidence can be furnished? Who that are not examples of "arrested development" can believe that the great kings of science as soon as they leave our stage of action revert to the pre-scientific condition of jugglers and magicians?

Yet materialization is not to be discounted in advance. Not by the *a priori* method is it to be either proved or disproved. That is not the method and spirit of modern science. It is ancient and medieval. It is good in the sphere of abstract principles, but not as a test of contingent concrete realities. Nor are dark séances to be wholly denounced and disused. They may be subject to scientific determination even though dark. There is a science of the night as well as the day; of the colorless and obscure as well as of the colored, the bright and conspicuous. Let the spirits, if they wish, shrink, if they must, from garish light as they have been wont to do, but let them favor the arrangement of conditions by which their presence and action can be scientifically tested and verified.

On the other hand, it should not be forgotten that many of the devotees of science and philosophy are conspicuous examples of disproportionate development. Their scientific zeal has in some directions overstepped itself, and left them sprawling in the dirt and fossil tritura of an unscientific prejudice and disgust. They will give faithful and prolonged attention to the most insignificant questions, topics and objects, while they ignore or dismiss with a jeer the loftiest and most important inquiry on which human intelligence has ever entered. In the study of Spiritualism, science has a far grander field than is presented elsewhere; and it seems as if the time were come which had never come before, for the thorough and scientific investigation of Spiritualism. It justly demands and will well repay the earnest and united study of the best trained and most completely equipped minds in the scientific and philosophical world. Some of these have added fresh laurels to their crown of fame by giving to Spiritualism a worthy attention and thence a noble acknowledgment. They will stand at the head of a glorious line which will follow them, as advancing thought shall gain the victory over false conceit, misconceiving conservativeness, professional interests and personal vanity.

The Chatsworth Calamity.

Of the horrible railroad disasters in America that of last week was the worst. As all the world knows before this, a double-headed excursion train composed of twenty-two cars drawn by two locomotives, with nearly a thousand people on board, and speeding at forty miles an hour, struck a burning culvert, and in a moment sent scores of souls out of this world. On the broad prairie in the blackness of midnight, amidst crackling flames, unearthly shrieks, wild confusion and horror unspeakable, almost unthinkable, more than four score of human victims met their fate.

And now the president of the road has the cool effrontery to stand up and say that "the accident can only be ascribed to one of those inscrutable acts of Providence which it seems impossible to guard against." He follows the example of more illustrious hypocrites in burdening Providence with the "crimes of robbers and murderers. It is a notorious fact that the Toledo, Peoria & Western Railroad, on which the massacre occurred, is one of the properties which railroad wreckers have used to swell their millions. Milked by the Wabash system until dry, it was turned out to forage for itself, with no resources and no credit. To raise a little money the present officers have felt obliged to resort to hazardous methods and to run excursions at tempting rates. They could not afford to despatch that monster train by sections, it would cost too much, so a thousand people were huddled together and sent forward to what proved death to many, and worse than death to a large number.

The JOURNAL does not need to give details of this ghastly affair, the particulars in all their sickening horror have been amply dwelt upon by the daily press. The attempt on the part of the T.P. & W. officials to make the public believe the culvert was fired by train robbers may be dismissed without notice, as wholly improbable. It is quite natural these frightened officers should desire to relieve themselves of blame. While not holding them guiltless, the JOURNAL regards their part in the affair as inconsequential and their offense venial compared with the load of criminality which rests upon those who pauperized the road, stole its assets and left it without power of recuperation or strength for self-protection. And still further back, behind the princely wreckers, the community that bred and trained these money-getting monsters is responsible. These railroad kings and millionaires who hold in hand the fate of millions of people and wide sections of this alleged free country are but concrete expressions of the morals of the community whence they sprang, otherwise they would never have been.

The sickening stench of the Chatsworth charnel house is said to have overcome the strongest; the moral effluvia in the midst of which flourish those responsible for this and other railroad massacres and robberies infinitely more deadly, only the community has adapted itself to the latter more subtle and dangerous atmosphere, and for the time seems to fatten on it. When this shall become as distasteful to the moral sense of the community as the prairie dead-house, was to the physical sensibilities of those about it, the symptoms may be regarded hopefully. Should the Chatsworth slaughter and holocaust hasten this awakening it will prove a timely and not too great sacrifice, a blessing rather than a calamity to the world.

The Wrong Growler.

The JOURNAL having followed for the first twelve years the practice of giving credit to old subscribers who found it inconvenient to always keep their subscriptions paid in advance, the present publisher has been obliged to pursue the same policy knowing, however, that it is not the best for either himself or his subscribers. With all the care he can exercise the aggregate amount of delinquent subscriptions often reaches a large sum. On the first of August this sum amounted to \$6,000 due from those to whom the paper was going. To a large majority of these delinquent subscribers the paper has been continued on their special request and promise of early payment. The publisher has felt it his duty to press the payment of these arrearages and the use of measures calculated to arrest the attention of those indebted. For doing this he has in a few instances been found fault with by persons whose letters asking credit he now has on file. It is out of the question for him to give personal attention to the work involved in going through thousands of names and directing the method to be pursued with each individual debtor. He aims to be patient, reasonable and just to all and he has a right to expect similar treatment in return. He is confident from data in his possession that very few on his list would be behind in their accounts if they made one-half the effort to pay that he does to give them a trustworthy and interesting paper. He is not to be understood as scolding, but he asks these good people to at once seriously consider their obligations and do what their moral sense tells them is right. If any one is to growl the publisher is that one, but he don't. He frankly asks justice, nothing more, and this he expects to have either in this world or the next.

Photographed by Lightning.

A curious electric phenomenon is reported by telegraph from Fayette Township, Hillsdale County, Mich. One Thursday evening lately a lively thunder shower passed over that region; during which the play of lightning was peculiarly frequent and vivid. Just before the storm broke Amos J. Biggs, a farmer living midway between Hillsdale and Jonesville, who is quite bald, his head being smooth and shiny, went into his back yard to frighten away some cats that were fighting on the woodpile. At the same instant there was a great crash, and the electric bolt struck the woodpile, scattering it and stiffening the cats in an intense rigor mortis.

Aside from a prickly sensation and sudden contraction of the muscles, Mr. Briggs experienced no unpleasant effects. The fluid passed down his body, tore the works of his watch to pieces, breaking the cover, ripped his left trousers leg from top to bottom, and burst his left boot, tearing the upper clear from the sole. When he entered the house his wife fainted. Unconscious of the cause the farmer hastened to bring her to. The first words she uttered, "O, Amos, the Devil has set his mark on you," excited his curiosity, and he looked in the glass and found the image of a black cat photographed in silhouette on his bald front. The picture was perfect. It was about five inches from tip to tip and in perfect proportion. The cat's whiskers, teeth, and even the hairs on its tail were reproduced with exquisite minuteness. Curiosity being satisfied, they tried to remove the obnoxious marking, using such homely remedies as soapuds and scouring-brick, vinegar and ashes, etc., but to no purpose. However, in the morning the picture was much faded, and by noon it had quite disappeared.

Lake Pleasant Camp is one of the most charming localities in a country filled with attractive resorts. Good water, excellent drainage, fine facilities for recreation, amusement and instruction make it a popular resort. Like all such places it has pests. In some parts of the ground a mosquito may be seen, heard and felt occasionally, but a gentle exhalation and a reasonable exhibition of charity soon mortifies the tramp and he makes for thick timber; again, the wind will rustle around with a degree of impetuosity not wholly compatible with strict decorum, but this is rare and not worth mentioning; sometimes a sneaking manufacturer of current falsehood for some sensational daily paper is detected, but escapes punishment through his utter insignificance. Once in a while some blatant, bigoted, church missionary spoiling for a fight invades the camp, but he is gently though firmly chained to the wrists of some equally fanatical, boisterous and bellicose Spiritualist, and soon subsides thoroughly whipped.

There has been another nuisance infesting the camp for several years, its reputation such as to scandalize the place and make decent people blash. It is an aggressive pest, given to flaunting itself before the

eyes of the people with a perverse persistent most aggravating. Last year a medical man, one Dr. A. B. Smith, administered a dose of gall and wormwood to this unwelcome visitor in the shape of a few words plain and strong. For this timely treatment the female nuisance vowed vengeance on the volunteer pest exterminator, and cited him before the same court at Greenfield to which Jonathan M. Roberts so foolishly called the Board of Directors for giving him what he had invited and deserved. Now this female person is a determined character, a good bluffer, and also reminds one of Caesar's wife—contrast. But Dr. Smith did not quail, and when the mature and experienced Auburnian discovered this, she offered to withdraw the suit if the alleged slanderer would pay costs, this was declined; then it is said she offered to pay the costs, but this met with no favor. Dr. Smith proposed to justify by establishing the truth of his assertions. Finally when the day of trial came the defendant and fourteen witnesses fled away to Greenfield only to find that the complainant had defaulted and neither appeared in person nor by her attorney.

If others will only follow the example of Dr. Smith in telling the truth and sticking to it, Lake Pleasant will soon be wholly free from these human pests. It has few now, but there should be none.

GENERAL ITEMS.

That excellent article on 2nd page on "Memory," is from *Light*, London.

Dr. J. K. Bailey has been lecturing at Snohomish, W. T. He will go from there to St. Paul, Minn.

Mrs. Sarah Graves of Grand Rapids, Mich., is now stopping at Thurman, N. Y. She will remain there until September 1st.

A subscriber at Minneapolis, Kan., renews his subscription to the RELIGIO PHILOSOPHICAL JOURNAL, but fails to sign his name to his letter.

Geo. H. Brooks called at this office last week on his way to fill an engagement at Haslett Park camp meeting, Mich. August 6th, he lectured at Leroy, Minn.

Canon Wilberforce says it would have been impossible to have stamped Ireland under foot if she were not weakened by her whisky. The dram bill of Ireland is £2,250,000 annually, he says, more than the whole rental of the island.

There is an old-time Methodist preacher on the Etowah circuit in Ga., who has to make his fifteen-mile rounds on foot every Sunday. He has a wife and five children and a salary of two hundred dollars a year. The Atlanta Constitution is trying to raise money enough to buy a horse for him.

Anonymous communications reflecting upon individuals go directly to the waste basket. While the JOURNAL is jealous of the good name of Spiritualism and ready to impale all who disgrace it, yet it aims never to make a statement that does not come from a responsible and credible source.

On last Sunday evening the Young Peoples' Spiritual Society had the pleasure of listening to a discourse by Mr. Chapman of Sheffield, England. Mr. Chapman was the organizer of the first spiritual society that ever met in Sheffield. He is a trance speaker. His subject for this occasion was "The Benefits of Spiritualism to the World." He will address the society again on Sunday evening next.

Mr. Frank Ward, of Los Angeles, Cal., one of the stirring, thrifty men to whom California owes her unexampled and perennial boom, was at Lake Pleasant last week. He pronounces the place the finest he ever saw for a camp—he a Californian too—and declares he will go there next year and stay through the entire meeting, though he does have to travel more than three thousand miles to reach it.

The dissenting churches have seven hundred places of worship, of all sorts, in London. Three hundred and thirty of these, most of which are quite small, belong to various bodies of Wesleyans; one hundred and twelve to Independents or Congregationalists; nine-nine to Baptists; sixty-seven to Presbyterians, and eighty or ninety to a variety of smaller sets and to undenominational missions.

Queen Victoria and family cost Great Britain about \$20,000,000 a year. This is a source of adverse comment it is said by many taxpayers of that mighty country. It is evident these critics are small-minded parsons and ill-informed when they growl about this expense. In this country King Boodle secures not less than \$2,000,000,000 annually and is constantly crying for more.

Joseph Bear, one of the oldest citizens of Chester, Ill., died there of dropsy, aged seventy-two years. He was a native of Switzerland, Canton Berne, and came to this country at the age of twelve years. He was widely known as a medium of remarkable healing power. Several years ago, the daughter of respectable parents, who had been a deaf mute nearly all her life, was taken very ill, and remained in bad health so long that little hope was had of her recovery. As a last resort they were persuaded to seek Mr. Joseph Bear's aid. He not only cured her disease, but, under the direction of his spiritual guides, actually restored the gifts of hearing and speaking to the patient. Mr. Bear has also performed other wonderful acts, seemingly with a power not his own, but by supernatural aid. He lived in Chester city since 1845, and was a respectable, prosperous business man.

Prof. Thomas Davidson made a brief stop in Chicago last week. He came west as a representative of the New York *World* and for the sole purpose of interviewing Ignatius Donnelly concerning his forthcoming book devoted to proving that Shakespeare was only a fool and that Bacon was the real author of those wonderful creations which will live as long as man walks the earth. Prof. D. appears greatly impressed with Donnelly's work and the *World's* readers will soon have the result of his trip before them.

The defeat of prohibition at the recent election in Texas, was a surprise to the church. The church had cast the weight of its influence in favor of the measure, and in some sections its prayers were followed by liberal contributions of money, but it now appears that its prayers were of little avail, and that its money simply had the effect to arouse and embolden the opposition. The fact that a temperance campaign in Texas could be carried on at all is a hopeful sign of growth, and the enemies of King Whisky should feel encouraged.

The Andover type of theology is thus lightly spoken of in *The British Weekly*: "There is an unbelt which must be treated with earnest consideration—in speaking of which contemptuous flippancy is unpardonable; but the American new theology we respect little, and fear not at all. Much of it is as easy to manufacture as a summer cooling drink. Take equal parts of Kingsley, Carlyle, the easy bits of Herbert Spencer and *The Nineteenth Century*, flavor with scripture according to taste, and serve up with scraps of Tennyson and Matthew Arnold."

The Nineteenth Annual Report of the Minnesota Editors' Association, including proceedings and addresses of the July (1886) meeting, has been sent the JOURNAL. No better evidence of the prosperity and culture of that imperial commonwealth could be offered than this admirable report. The addresses delivered at that meeting and published in this report are models in their way, full of practical sense, humor and good English. Minnesota editors need not fear to compare their addresses as published in these Proceedings with those of any and all other editorial associations of sister States. The JOURNAL congratulates its Minnesota contemporaries on their honesty of expression, enterprise, courage and prosperity.

It is said that in Jefferson county, Indiana, there exists a religious sect whose belief is that when the body dies the soul enters on a state of sleep, in which it exists until the final resurrection of the body on the day of judgment, when it awakes and again enters the body as it arises from the tomb. This doctrine originated in the East among the Arabians and Armenians. It has been condemned by several councils of the Roman Church, but was adopted by Pope John XXII. The church in Jefferson county has for pastor Pascal Porter, a boy ten years of age, who became inspired about two years ago. He is the son of illiterate parents, and has received no education beyond being taught to read the Bible. It is claimed that his sermons are logical, forcible and in some respects unique.

The daily papers have this curious item from Lansing, Mich.: Charles W. Stoughton and wife were tried, July 29th, for assaulting an old lady, Elizabeth Lee, with darning needles. All the parties are colored, and Stoughton claims to be a practicing attorney and presents a very intelligent appearance. They came from Cassopolis, Mich., last May. The prisoners' testimony is to the effect that Mrs. Lee bewitched them. Soon after making her acquaintance their house was overrun with toads and slimy lizards. Whenever they saw her they had a great roaring in the head and became deathly sick. Mrs. Stoughton became salivated with greenish slime, and they were terribly oppressed in various ways. In their extremity they sought the Lord in prayer, and he told them their only release was in drawing blood from the witch. Hence the attack. They were convicted and sent to jail for thirty days.

It would be refreshing to have angels visit this mundane sphere without the old orthodox appendage—wings! A Milan, Tenn., paper says that one "Saturday evening lately, at about sundown, on the Sterling Johnson place, two and a half miles southeast of Milan, six angels were seen to fly down into the yard of Mrs. Wood, a widow lady. It seems that Mrs. Wood was very low with sickness, and several ladies were present attending the wants of the sick, when a noise in the yard attracted their attention. Upon looking out of the window they saw an angel, and in a moment more it was joined by five others. They were there only for a few minutes and took their flight, flying straight up until lost to view. They, with the exception of wings, were in the form and shape of man, with clear-cut and finely formed features and were clothed in garments of pure and spotless white, while a halo of heavenly light encircled their heads. The alveo was told as the truth and can be vouched for by the ladies who were in attendance upon Mrs. Wood. Be that as it may, it has created considerable excitement in that neighborhood."

"Is Romanism overwhelming us?" is a query answered in a decidedly negative way by Rev. Dr. Charles Pomeroy, a Presbyterian of Cleveland, O. He has been looking up the subject carefully, and publishing the results in a church magazine. During the last ten years the increase of Romanism has not been what it was formerly. Though the vast portion of our immigration has been Roman Catholic, and this element with its descendants may include nearly half our population; the latest statistics give less than 7,000,000 of Roman Catholics, including men, women

and children. If they had merely held their own, says Dr. Pomeroy, they would have numbered 22,000,000 to-day, instead of less than seven. Dr. Pomeroy makes a very encouraging comparison by giving clerical statistics as follows: From 1850 to 1880, Romish priests increased 5,100; but meanwhile Presbyterian ordained ministers increased 4,256, Baptists 11,426, and Methodists 15,430, to say nothing of a large growth in other denominations. The aggregate increase was 44,315 evangelical ministers, to match about 5,000 priests. Then estimating the evangelical population by adding only two for each enrolled communicant, it has grown within the past ten years alone more than six times as fast as the Romish population, and the proportion seems to be rising every year.

Of Dr. Joseph Parker, of the City Temple London, whom late rumors have selected as Beecher's successor, Rev. Dr. Parkhurst, of New York, writes thus to *The Christian Union*: "He is as much like Beecher as genius can be to any other person. From beginning to close of service there was not a word of cant or pious platitude, the stock in trade with many preachers. We did not want to see him in surplice, but so little clerical and profanity was he that we soon forgot the uncongenial vestment. He took no text; his subject was the 'Blind Man,' to whom we alluded. There were no firsts or tenths, nor was there any studied effort at any division of subject. Dr. Parker is a maker of epigrams—and the most expressive part of his sermon is the epigrams—some great truth struck into your soul in changeless English. He suggests a volume of sermons in the one he is preaching. Just as you expect him to enlarge upon some point suggested he puts his microscopic eye on some new word of Christ, and shows you that it has a flood of meaning which never occurred to you before. His voice is under perfect control. It can roar like a waterfall or drop like the dew. In gesture he is an artist."

C. B. Carter submits the following to the Chicago Tribune: "One of the most beautiful pictures of the New Testament is that of Christ blessing little children. The sacred story does not tell us whether they were of high or low caste, or of what race. They were probably Jewish, which would be sufficient offense to the race of pharisees of this day, and they were doubtless the children of the poor, as it was the 'common people that heard him gladly.' But whoever they were they were representative of the children of all races and conditions of men for all time. Now the question is, Should Christ appear on earth to-day and teach and bless a group of little white and colored children in Georgia who would be, under the Glen bill, be sent to the chain-gang?" In answer the Tribune says: "Certainly he would."

Gen. Sherman in his West Point speech to the recent graduates said: "There is an old saying that 'knowledge is power.' This is not true. Action is power, and when guided by knowledge produces the largest measure of results. I have encountered men who knew more of the science of war than Grant, Meade or Hancock whom I would not have intrusted with a picket guard."

He died—applied at the gate of paradise for admittance—St. Peter opened the gate: "Who are you?" "A saved soul." "Where are you from?" "From the South Sea Islands." "Who saved you?" "A missionary." "What missionary?" "One from Andover?" "Sit down outside there on that brush pile until the question is settled. We don't know here whether you are saved or not."

The Theosophist for July is at hand, containing the usual amount of varied reading. Price fifty cents. For sale at this office. We can also furnish back numbers at same price.

"Parson" Wilson Repudiated.

To the Editor of the Religio-Philosophical Journal.

The statement has been made in some of the spiritual papers that Mr. H. C. Wilson of this city, would visit the East and attend the various camp meetings as a representative of the Spiritualists of California. This is inaccurate. Mr. Wilson will not represent the Spiritualists of this State as a whole or as a class; he is a fitting representation of a portion of the California Spiritualists, but so far as the Golden Gate Religious and Philosophical Society of this city, and other Spiritualists of similar character in our State, are concerned, Mr. Wilson is in no sense their representative. The Golden Gate Society desires specially to repudiate the idea that he is or can be in any manner its representative.

W.M. EMMETTE COLEMAN,
Corresponding Sec'y Golden Gate Religious
and Philosophical Society, San Francisco,
Cal.

To the Editor of the Religio-Philosophical Journal:

Inclosed is a clipping from to-day's *Chronicle* concerning one H. C. Wilson, a Spiritualist. I regret to be obliged to admit the contents true. It is not true that H. C. Wilson has been sent East as a representative of Pacific Coast Spiritualists to visit the camp-meetings. He has been sent by a small clique who believe as he does that Spiritualism "hideth a multitude of sins"; but we cannot afford to carry or endorse such characters, either here or East. Not only is his moral character in bad repute, but he has been one of the upholders and defenders of Jessie Reynolds, one of the worst frauds known.

The cause demands a thorough weeding out. Wheat and tares may grow together; but Spiritualism, charlatanism, frauds, and hypocrites growing together will choke all the morality out of Spiritualism if ever did or could possess. The best class of Spiritualists here, comprising a large majority of the whole number, are indignant that such a report should go before the public, that Wilson had been sent East to visit the various camp meetings as a representative of San Francisco Spiritualists.

San Francisco, Aug. 5. E. C. BUTLER.

BEYOND.*

The character and history of this book is best explained by the father (the publisher) of the medium through whom the messages were given. He writes as follows:

"With the mail I send you a copy of the book 'Beyond,' given through the mediumship of my daughter, who has never taken a dollar for her ministrations. As the book has been published under the directions of her control, without preface or introduction, so that it could do its work more effectually among those who have not tasted of the waters of truth from the fountain of spirit return, it is quite proper that I write you in explanation:

"Something like three years ago sorrow came to the home of my daughter in the usual form—death—and removed an only child, a little four year old girl, who had never been happy for an hour at a time in any place except the home nest, and though the mother was a member of an orthodox church, she found in this hour no light streaming from that way to break the darkness that was so dreadful. The constant thought as with thousands of other mothers under the same sorrow, was, 'How is it possible for my child to be happy in the beyond 'mid the strange scenes and faces there?'

"No ray of comfort came to her until she visited a medium in a neighboring city, when she was informed that there is no death, and that her child is lovingly cared for by a spirit-mother who is very dear to the family in mourning. She was also assured that she was mediumistic, and her spirit friends were anxious for her to devote one hour each day to development; and they would certainly come with the assurance that all was well with the dear one gone before. This request was granted, resulting in her becoming developed as a clairaudient and trance medium, and the first to make her presence known was the foster mother of the child."

Part V. of the book will prove especially interesting. It consists of a communication from the spirit Adelaide, as follows:

EDNA'S RECEPTION.

Our home was complete before Edna came to us. Her mother's cry of despair was heard by loving angels in the Beyond and I know come with the assurance that they are "ministering angels" to all who mourn for loved ones who have passed into this beautiful home of the soul. There are loving ones on this side waiting and watching to receive all of earth's children and make them happy in this life of loving care and beauty.

I saw the cloud hovering over your home and knew that nothing could prevent the sorrow that would so crushingly envelop you who had only this one little darling in the home-nest, and I remained closely by your side, imparting all the strength possible, so that you would not give up in despair, when the dreadful hour came.

Fear not, my dear one, all in earth life have guardian angels given unto them and it has been my pleasure to assume that loving care over you and yours.

When the time came for your darling to leave the earthly form, I received and carried her lovingly to our home in Heaven, where many little ones from Summer Valley were waiting her coming. They had known for some time that she would soon come and were anxious to greet her.

They had covered our home with perfect white blossoms; the path to the home was also covered with white flowers and my chair was covered with white satin, which fell to the mossy carpet. Over the entrance were the words, "Angel Edna," made of flowers. Part way down the pathway they had erected a beautiful bell, composed of white and pink rosebuds, and at the bell were stationed four little ones, who dropped sprigs of tiny lilies of the valley upon her breast as I passed and then followed, singing "My precious one, come into our bower."

On entering the home I sat down in my chair, and held her close to my bosom, and all waited for her to awake into consciousness. Very soon she opened her beautiful eyes, and looked quietly at me for a long time, then gazed at the group of twenty-five little ones surrounding her. They remained perfectly quiet. Soon she raised her eyes to my face once more, then put her hands up and covered her face. I kissed her and inquired if she would like to go to her grandma, grandpa, papa and mamma? If she did, I would take her to them. For I loved her and would be glad to go with her. I told her that she was so very sick that I had taken her away from home so she could get well again; that I had been by her all the time and would like to have her stay here in my home, if she would like to.

She made no reply to this, then I said, "Shall we take some of these pretty flowers to mamma and all the rest? I will put a lot of them in a basket, and you and I will go and show them to grandpa. Shall we darling?" Then, as I feared, she burst out crying as though her heart would break, and said: "I want to go home."

Then I took her close to my bosom and she put her arms tight around my neck and thus we returned to her earth home and you were so bowed down with grief at your great loss.

She appeared to feel that I was her friend and was never afraid of me. Oh, if I could have prevented the pang of homesickness the darling felt at that time, how happy would I have been!

When we returned, all was quiet in the home, and her little earthly form was laid away among the beautiful flowers to remain forever at rest.

As we entered the side door, our little rosebud spoke for the first time after the cry to go home, and said, "There is grandpa." I put her down and she walked directly to grandpa and climbed into his lap and there nestled down for some time before saying anything, then said: "You didn't want me to stay away, did you?"

She knew she had been taken away from home in some way, and she was not happy among strangers. After sitting in grandpa's lap some time, she slipped down and went to grandma, and told her that "she saw whole lots of pretty flowers and lots of little girls, but she didn't want to stay." Then she went to mamma and told her that "she saw lots of pretty flowers, and lots of pretty girls, and lots of pretty things, and don't you want to see them?"

As none of you answered, she was surprised, for you had always been so glad to listen and talk with her. She wondered what had happened to all of you. She did not for a moment think that anything had happened to her, for she had on her plaid waist and plaid skirt that she and grandma liked so well. I told her that mamma and all of you were not feeling very well just now, which appeared to satisfy her, as she said,

* Beyond: A Record of Real Life in the Beautiful Country over the River, and Beyond. St. Paul, Minn.: H. H. Keyser, publisher. 1887. 141 pp. Price 50 cents. For sale by the Religio-Philosophical Publishing House, Chicago.

"Well, that is too bad; guess they will feel better pretty soon." Then she went to her sick papa's bedside and laid her head lovingly down by his face and said: "You don't feel very well, do you papa?" As he said nothing, she remarked, "Guess papa is gone to sleep."

I saw a cloud of disappointment come over her face, and knew that I must in some way explain the change that had come to her, and took her in my arms and told her that she had been very sick; that I had taken her to my home where she would never be sick any more; that all of you were feeling so bad just now that you could not see her, but would be very glad to know that she was well again and happy. She did not understand this, as she was only four years old, but appeared to think it must be some such way, or I would not have told her so. She had so much confidence in me from the first that my whole soul went out to her.

It took time for her to understand that she had changed, and frequently said: "Mamma Adelaide, I am not changed, at all, only I am well now, and don't cough any more." And so I allowed her to think that you had changed, or were feeling badly about something, but assured her that you would feel better pretty soon. "Pretty soon" is a charming way she has of getting around things she cannot understand—"Well it will be all right pretty soon," and passes on.

Edna is never unhappy in my home here in the Beyond, but does not want to remain away from "my home," as she terms your earth home, and I am also very happy in the same earth home, therefore we spend very much of our time there.

All children are not so strongly attached to the earth home as she is, but all, like her long to see their mamma and loved ones, and would be perfectly miserable if they could not return and nestle close up to the dear ones as before the change that carries them into this new life in the Beyond.

It was well that you allowed all her playthings to remain as they were when she passed away, for she always looks for them and is happy among them. It is a great mistake to put everything out of sight, for then the home is so changed that the little ones are doubly grieved and sorrowful. They wonder why you do not notice them, and are also grieved because all their toys have gone, both making the dear little angels often weep at the wonderful change that has come over the home.

We gradually lead them to understand that they have become angels; that we on this side are spirits and you are mortals; that sometime you will get sick and come to our home as she did; that then you will not feel bad any more; and then you will always remain with them here in this home in the Summer Land. We always teach them that they can return to the earth home and carry these lovely flowers and have nice, happy times there.

Never, in the past nor in the future, will loved ones be taken to punish you for wrong doing. No, never. They leave earth life from lack of strength and health to battle with the vicissitudes of earth life and are transplanted in a more genial and beautiful clime of eternal life. Our Savior has given us a love for our own and here we do not aspire to higher conditions until all our loved ones are once more together. We live for them here in Heaven as below; by loving and protecting our own we are fulfilling and carrying out His command.

Edna is ever with me, and when you come to this shore the very first to meet and greet you will be your darling child and myself. Then we will lead you to more beautiful scenes and to a more beautiful home than you can imagine. Mortal eye hath not seen the wonderful beauties of the Beyond. Have no fear for the happiness and well being of your darling little rosebud. She will ever have the loving care of the angels who will bring her to you very often. We will come to you with loving influence and words of comfort to cheer you as you pass from duty to duty in earth life, and when your work is done, you will receive a rich reward in your heavenly home with us.

Do not let thoughts of discontent spring into life to trouble thee. Your soul should live content in all its brightness. Do not let your life on earth be one of longing, but know that your "Little Rosebud" and your loved ones will lead and be your guide everywhere. You have the knowledge that we live. The ones you hold so dear are here. We come to make a Heaven of your life as on you sweep with the tide. We will steer your bark with love divine and set the helm to reach that shore where all your earthly woes and troubles will cease, where love and rest will greet you ever more.

When the call is given for you to come, you will review the past and find the blot in the book of time forever erased by the many good deeds you have done. Then it will be our joy to know we have you safe home at last; to have my dear one in my arms once more and feel the fond embrace. Our souls will then view our virtues face to face.

She made no reply to this, then I said, "Shall we take some of these pretty flowers to mamma and all the rest? I will put a lot of them in a basket, and you and I will go and show them to grandpa. Shall we darling?" Then, as I feared, she burst out crying as though her heart would break, and said: "I want to go home."

Then I took her close to my bosom and she put her arms tight around my neck and thus we returned to her earth home and you were so bowed down with grief at your great loss.

She appeared to feel that I was her friend and was never afraid of me. Oh, if I could have prevented the pang of homesickness the darling felt at that time, how happy would I have been!

When we returned, all was quiet in the home, and her little earthly form was laid away among the beautiful flowers to remain forever at rest.

As we entered the side door, our little rosebud spoke for the first time after the cry to go home, and said, "There is grandpa." I put her down and she walked directly to grandpa and climbed into his lap and there nestled down for some time before saying anything, then said: "You didn't want me to stay away, did you?"

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E. A. WILBROOK,
Gen. Ticket and Passenger Agent, Chicago, Ill.

We have received another invoice of one of the most popular works on Spiritualism entitled *Spirit Teachings* by the well known writer "M. A. (Ozoo)." This work is constantly attracting a large amount of attention from scholars and thinkers. Many find in its pages much that is suitable to their own experience, as the record is that of the author's own spiritual education. We have only a few copies and shall be pleased to fill orders. Price \$2.50, postage 12 cents extra.

* Beyond: A Record of Real Life in the Beautiful Country over the River, and Beyond. St. Paul, Minn.: H. H. Keyser, publisher. 1887. 141 pp. Price 50 cents. For sale by the Religio-Philosophical Publishing House, Chicago.

Among the Northern Lakes.

of Wisconsin, Minnesota and Iowa, are hundreds of delightful places where one can pass the summer months in quiet rest and enjoyment, and return home at the end of the heated term completely rejuvenated. Each recurring season brings to Oconomowoc, Waubeka, Bayeur Dam, Frontenac, Okoboji, Minnetonka, White Bear, and innumerable other charming localities with romantic names, thousands of our best people whose winter homes are on either side of Mason and Dixon's line. Elegance and comfort at a moderate cost can be readily obtained. A list of summer homes with all necessary information pertaining thereto is being distributed by the CHICAGO, MILWAUKEE & ST. PAUL RAILWAY, and will be sent free upon application by letter to A. V. Carpenter, General Passenger Agent, Milwaukee, Wis.

New Linch in Kansas.

The Denver, Memphis & Atlantic Division of the Missouri Pacific Railway is now open for traffic between Chetopa and Larned, Kansas, a distance of 272 miles, with a Branch from Luka Junction to Iuka, a distance of 20 miles, making a total of 292 miles, passing through the towns of Coffeyville, Winfield, Belle Plaine, Conway Springs, Kingman, Larned, and intermediate points. This opens up an entire new section of Kansas and will be invaluable to the Merchants and Farmers residing in and adjacent to the promising new towns through which it passes and opening up to Eastern Merchants a new market for their produce.

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A beautiful and original Panel, 13x22, executed in Oil Colors suitable to hang in any Lady's Parlor, worth many times the money, will be sent to any given address upon receipt of five uncanceled two-cent postage stamps. Address:

JAMES PYLE & SONS,
436 Greenwich St., New York City.

Solar Biology: A Scientific method of delineating character; diagnosing disease; determining mental, physical, and business qualifications, etc., from date of birth, by Hiriam E. Butler. The author has devoted many years of his life to scientific research and unfoldment of the higher faculties and has had but one idea in view, viz.: to be of the greatest service to the world. Students of Solar Biology will be attracted toward this work as will also many others. For sale at this office. Price, with illustrations, \$5.

Spirit Workers in the Home Circle

DR. BAIRD'S GRANULES.

A new system of cure; benefits by acting on the glands of secretion and excretion, as the Liver, Pancreas, Kidneys, Glands of the Stomach and Intestines. Purifies, Regulates the Bowels, cures Constipation, Diarrhoea, Nervous Prostration, Fritis, Malaria, H. Attacks, Purifies the Blood. Try them, be convinced then you will recommend them to your friends. Price \$1.00. Send for *Free Sample-Prepaid*, to any reader of this advt., who sends AT ONCE a full account of your case, symptoms, etc. Address DR. BAIRD, 157 W. 23d Street, New York City.

SPIRITUALIST CAMP MEETING!

AT—

Fraser's Grove, Vicksburg,

From August 15th to September 5th, 1887. Speakers—Mrs. E. C. Parker, Mrs. A. C. Blair, of Chicago, Dr. D. C. Cook of Marion, "The Father Oracle," and others. Music by Mrs. Anna Powers Battell.

To parties of five or more the C. I. C. & Grand Trunk and Grand Rapids & Indiana Railways will sell round-trip tickets at one and one-third fare. Admission to ground, 10 cents. Boarding tickets, \$1.00.

SPECIAL IMPORTATION.

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Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty Years.

By MORELL THEOBALD, F. C. A., of London, England.

A limited supply of this new and interesting book is now offered to the American public. Having imported it in sheets we are able to offer the work at a sharp reduction on the price at which the English-bound edition can be supplied in America.

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Voices from the People.
AND
INFORMATION ON VARIOUS SUBJECTS

"Under the Daisies."

TO MARY E. VAN HORN, MILWAUKEE, WIS.

Our hearts go out to forms laid low
At the churchyard gray, beneath the snow,
To the fairlings laid so long ago
Under the daisies.

Our innocent thoughts are of our dead,
As we daily toll for our daily bread,
How oft we think of a golden head
Under the daisies.

The mother's tears in silence flow
For baby laid not long ago
Beneath the sod, where now doth blow
Beautiful daisies.

The father's heart mourns for his boy,
Who was his pride and earthly joy,
He knows that life hath its alloy
Above the daisies.

And so with all that from us go
Under the daisies, or the snow;
Their spirits dwell within the glow
Above the daisies.

Their radiant souls are living now
With crowns of glory on each brow.
We loved them so—know that now
They dwell among the daisies.

J. W. DENNIS, Buffalo, N. Y.

Is Spiritualism Progressing?

To the Editor of the Religio-Philosophical Journal:

In the message department of the "Banner of Light" printed July 23d, in reply to a question the controlling spirit says: "We consider existence to be one continued round; there being no beginning we look for no ending." This truism is self-evident; what had no beginning must necessarily have no ending. It is like a hoop or endless chain; but the logic which establishes the truth of this proposition when applied to human consciousness overthrows the doctrine of immortality. That this consciousness had a definite beginning is the experience of every human soul; that the period will sooner or later arrive when the future condition of that consciousness will become as much of a blank as is its prenatal existence, must be equally certain; but it does not by any means follow from this that annihilation of individual consciousness will occur with the death of the physical body. That wonderful and mysterious faculty of the mind called memory, constitutes the alpha and the omega of the human soul. It is in fact, the soul itself. Annihilate memory, and all that we call the soul, the spirit, and the individual consciousness are at once and forever blotted out. It is impossible to conceive of existence without memory. Even if such existence were possible how utterly abject and purposeless must it be, reflecting no past, picturing no future—an endless groping in utter darkness!

If it can be shown that memory is not destroyed or impaired by the dissolution of the physical body, that settles the question of a conscious existence after death. A somewhat extended familiarity with the manifestations of modern Spiritualism during the past forty years by the writer, seems to throw sufficient, although not altogether satisfactory light upon this great question. Out of the immense mass of irrelevant and apparently purposeless manifestations a few and only a few grains of wheat may be culled. From the nature of the case it is difficult and well-nigh impossible to verify the truth of any statement made through mediumship. Although many new phases and new modes of manifestation have been developed since the advent of the Fox sisters in 1848, little or no progress seems to have been made in throwing light upon the great beyond. Notwithstanding the multiplicity of mediums we get no new or elevated visions of the life and occupation of our friends who have gone before. So far as knowledge that may be relied upon is concerned the world seems to be no further advanced than it was a generation ago. Now, as then, individual inquiries obtain more or less satisfactory communications from kindred and friends, but so far as definite knowledge of the real life of our departed friends is concerned the communications are as vague and uncertain as ever—perhaps more so. Material progress in science and the arts show no weakening. Can the same be said of spiritual progress?

Not long since it was the fortune of the writer to listen to a lecture by a well-known Spiritualist platform speaker. The name of the control was not given, but as the lecture progressed few of the audience had any difficulty in identifying the spirit of Thomas Paine. The address was not without eloquence yet fiery, violent and denunciatory to the last degree. It was especially severe upon the churches and ministers of the present day, arraigning their bigotry and intolerance in unmeasured terms. Indeed, a listener familiar with the speeches and works of the author of "The Age of Reason" would have discovered no failing off in his vituperative powers, in whatever other respects he might have changed. As applied to the churches and ministers of one hundred years ago, there was doubtless much of truth and justice in the attack, but to the great majority of those of to-day it seemed to me untruthful, not to say wanton and unprovoked.

But the thoughtful person will be likely to wonder at such a harangue at this advanced period of the nineteenth century. What has the gifted author of "Common Sense" made no progress in his hundred years residence in the Spirit-world? Does he still entertain the same hate for bigotry and intolerance, and is it possible that he comes upon a platform to-day and applies the lash unhesitatingly and indiscriminately to the liberalized churches as they exist in this year of our Lord 1857? Is he expiating some crime—he is condemned to wander for ages in purgatory, and does a century of years add nothing to his spiritual knowledge or his spiritual growth?

H. B. BOARDMAN,

Providence, R. I.

The Cause in Florida.

To the Editor of the Religio-Philosophical Journal:

Some time has elapsed since I noticed anything in your valuable paper relative to the prosperity of the cause in our section, and as we all ought to be interested in the growth and unfoldment of the heavenly truths of Spiritualism, wherever they may be, I will give you readers a short account of what we are doing "way down South." There are quite a number of Spiritualists and free thinkers in Florida, though considerably scattered, and owing to the untiring efforts of our medium, Geo. P. Colby, others are being constantly added to our ranks. He is receiving invitations continually to visit other portions of our State to lecture, hold séances, etc., and had a few more good mediums here the cause would be in a more flourishing condition than at present. When people will travel fifty and seventy-five miles to interview a medium, as they do in the case of Mr. Colby, it shows there is no lack of interest.

Several circles are being held regularly with considerable success. Previous to Mr. Colby's departure for Lookout Mountain, where he had been engaged for the camp meeting, we held frequent meetings here and in this vicinity, and upon his return, which will be shortly, they will be continued.

The partisans of Spiritualism in this section have started a subscription to build a house for Mr. Colby, on his homestead at Lake Helen, which shall be large enough to "throw open" and hold our regular meetings in. When that is accomplished we shall consider ourselves independent. Those of your readers who wish to donate anything to help us, can forward the same to either Mr. Colby or Geo. W. Webster, Lake Helen, Volusia Co., Fla.

C. T. E.

C. E. Abbott writes: I like the JOURNAL very much, and admire its bold and fearless stand for truth and right in all grades of society, and its outspoken plain talk to Spiritualists as well as church people. The day has come when a man is judged by what he lives and does instead of what he professed. Count me a life subscriber.

Last Sunday, in Hebrew township, S. C., which is the fork of the Edisto, there was a severe storm. On the plantation of Dr. T. J. Fox the lightning descended on the two lightning rods attached to his house and filled the houses with electricity. An investigation is said to have been restored to his health at the occurrence of this

A few Thoughts Suggested by the Report of the Seybert Commission.

To the Editor of the Religio-Philosophical Journal:

MEDIUMSHIP has to do with sentiment as well as with science, and a sensitive medium is at a disadvantage when brought in contact with the opposition of rank skepticism. I have had many opportunities to observe the stupefying effects of uncharitable and ill-conceived scorn, the more fatal when the come from supposed friends. Mediumship is frequently paralyzed for the time, and sometimes permanently ruined by the mental derision, or the conception on the part of the medium that he or she is held under surveillance by parties present at the sitting. It is an undoubted fact that positive unbelievers have been convinced of the truth of spirit communication, even while puffed up with their own self-importance and filled with contempt for the proceedings; yet in all such cases I am inclined to think there must have been an underlying, though not apparent, willingness to accept the truth when proved. The outer shell, even of the strong, becomes thick and hard from long continued contact with an unreasoning and scornful public, and in proportion as it becomes so, the medium is less suitable for the transmission of the finer manifestations which come from the world of soul. If not for those of any kind. If we desire the higher and finer manifestations to continue we must protect mediums from gross surroundings whether they be apparent or hidden, and coming from the educated or ignorant, gentle or vulgar. Unbelief is always welcome to investigate, but within the unbeliever, there must be a spirit of fairness or in ninety-nine cases out of one hundred the investigation will be fruitless.

In days gone by I have observed many wonderful things which were done through the mediumship of my wife, but they are done no more, and when I enquire for the reason she does not hesitate to say that her mediumship has been spoiled by criticism, my own included, which set her mind too much on the gift rice, and destroyed that calmness and placidity of nerve and faith which she once possessed. Many a time while we sat together, not even thinking of spirit, I have seen her chair (an ordinary black walnut rocking chair), sit slowly back until it rested on the extreme ends of the rocker, then her legs and arms stretched straight out and unimpeded by any visible power, with her feet were nearly on a level with her head, and held in that position perfectly still, for probably the space of an hour, and while thus placed, with every law of gravity violated, and, apparently, of personal comfort suspended, she would describe her sensations as pleasant, and that streams of some indestructible fluid were passing through every fibre of her body, entering at the crown of her head and passing out through her feet. Her physical health has been restored and her exceedingly delicate nerves soothed and strengthened by such operations, more times than I can mention. I feel sad to think that even my "scientific" scrutiny should have been the partial cause of severing some of those tender connections by which spirit friends were enabled to produce such results, and my fear is, that the time may never come when her mediumship will recover its former excellence.

Science, reality, time, and truth, what are they? Mind, soul and spirit must be depended upon for the reply, and "conditions alter cases." Nothing seems more real and unchangeable than time, but sometimes it flies and sometimes it lingers. I take out my watch and keep my eye fixed on the second hand and the time seems so long that I become weary before that little hand completes the circle, and yet but one minute of time has been consumed. Now I take up my pen to write an article for the JOURNAL; my mind becomes absorbed; the job requires thought, concentration, precision, conciseness and perspicuity, and when I am done, I raise my eyes to the clock and behold, I have been at work three hours! Why, it did not seem as long as the single minute wherein I watched the second hand describe the 60th part of an hour, and 190 is less than 1. Science gets round it, of course, but the fact is there nevertheless.

Weighed in the philosopher's scales how light are many things much vaunted of. Oh, we all want to find truth and believe in real things. No shadows will do for us; we want to get down to hard pan—the absolute, downright bed rock and *terra firma*. But where shall we find it? We take up the daily paper and read of a great shipwreck. Water is awfully real—it causes wretchedness and woe; it blasts the highest earthly hopes; it severs the beloved; it lacerates affection; by it the accumulations of a life are lost in a moment. Stop! Dip up a gallon of it from that destructive ocean and "apply the test of science." Place it upon the fire and when you return from your evening call, where is it? Gone! The analysis of the soul is the true analysis; matter left but the seeming reality—the effect, the subject, the thing acted upon.

Educated ignorance is the most unapproachable. The greater danger of a collegiate education is that the knowledge of whatever men have worked out and printed in books, may preclude individual thought and circumscribe enquiry; even observation itself may be tabooed, and the soul be tied up with the red tape of *Alius mater*. Send no boy to college until he gets the courage to essay thought or he may become a "thing." But book learning and brain discipline are valuable for the bravely intelligent, who can use them as friends to assist, and not submit them as tyrants to enslave.

This is a universe of intelligence; it floats in the air, it works in the soil, it grows in the plant, it sparkles in the eye, it manifests its presence all the way from the lowest hell to the highest heaven, and from the granite rock to the archangel. Whither shall I go from the spirit of intelligence? Science says, "everywhere except in brain." My friend, Dr. Lyman Packard, a learned physician and scientific man, proclaimed to a large audience recently in my hearing, as a scientific axiom, that there is no intelligence without brain structure—a statement which seems to me to place the subject for the object. To prove the truth of his proposition he instances certain animals who "possess no brain and consequently no intelligence." But to my primitive mind it seems an impossibility for an animal to live without intelligence; if he had none he should die, because the selection of suitable food is necessary to the prolongation of physical life. The animal perceives a variety of objects around him, and he cannot preserve his physical existence without intelligently selecting those which are suitable for his food and rejecting those which are not. Indeed, many of us "jaws of creation" do not possess knowledge sufficient to always determine the kind of food and drink best adapted to our constitutions, or the most suitable for the preservation of our health, however scientifically long breed we may be. Were all men as well able and as willing to select as animals are, whether they be brainless or brain full, the doctor would not have as many patients as he has. Remove the brain from a chicken, and you will find that she still possesses intelligence sufficient to enable her to preserve her life and select her food. I opine that it will be truly hard to kill Spiritualism by such hypothesis. Our science thou hast much to learn; thou hadst better investigate fairly or "give up the ghost."

By the time the Seybert commission get ready to issue their next report they probably will have received the wisdom of "temporizing" a little; in that case the second report may not be quite as rank as the first.

THOS. HARDING.
Sturgis, Mich.

TASSO.

"At a later period of his life, when he was the guest of his friend, Manco, in his gloomy castle of Biscaccio, the illustrious pair were seated together after dinner over a dessert of Tasso's favorite chestnuts and some generous wine, and there he affrighted his friend by maintaining that he was constantly attended by a guardian spirit who was frequently conversing with him, and, in proof of the same, he invited Manco to listen to their dialogue. The old reprobate hid his glass and announced himself ready. Tasso fell into a loud rhapsody of mingled folly and beauty, occasionally pausing to give his spirit an opportunity of speaking, but the remarks of this agitated person were floundering to all but the ears of the poet." —From Dr. Doran's *Table Traits*.

An immense migration movement to Western Siberia of the peasants and farmers of Central Russia is in progress. An agricultural crisis is threatening as a result of the exodus, and the government is about to put a stop to it.

Paris newspapers state that the new Panama Canal loan has already been subscribed in full.

The population of China is 352,000,000 as against 415,000,000 at the time of the last census.

HAUNTED BY FIRE.

Strange Phenomenon in a New Brunswick House.

The Boston Herald of Aug. 7 contains the following dispatch from Woodstock, N. H.:

The people of this town are greatly excited over the strange and inexplicable scenes which for the past twenty-four hours have been enacted in a little two-story frame house on Victoria street, occupied by Reginald C. Hoyt, a picture frame dealer, who does business on Main street. Few doors above the Wilbur house. His family, consisting of his wife, five children and two nieces, are in a state of mental fear, dread and anxiety, and will probably vacate the house to-night. Since 11 o'clock yesterday morning no less than forty fires have broken out in various parts of the house, and windows, shades, clothing and various household articles partially destroyed. Only untiring vigilance has prevented the house and its contents from burning to the ground, and this would also have caused the destruction of other wooden buildings in the vicinity.

These fires can be traced to no human agency, and even the scientists are staggered. Without presumption and with no lamps lighted or stoves in use, various articles would burst out into flames. Now it would be a curtain, high up out of reach; then a bedquilt in another room would begin to smoke and smoulder, and as if to add further non plus the orchestra, a carpet covered lounge was found to be all afire underneath among the jute stretched above the springs. A basket of clothes in the shed burst into flames, and the basket itself was partially consumed. A child's dress hanging on a hook, a feather bed, a straw mattress, no two articles in the same room, were ignited, and would have been consumed but for water copiously poured on them. News spread quickly that

HOYT'S HOUSE WAS HAUNTED.

and great crowds flocked there. It was the talk of the town last night, and to-day a visit was made to the premises by Dr. Smith, a leading physician and druggist, whose only theory was that of electrical or gaseous combustion. But the fact that the fires burst forth in rooms, the windows, the doors which were wide open, seems to refute this supposition.

Mr. James S. Olmstead of Olmstead Bros.—a prominent merchant also attempted to investigate the mystery, but gave it up as inexplicable. Mr. James Wall, editor of the "Advertiser," the leading newspaper in this town, went to examine into the parlor talk with Mrs. Hoyt, was astonished to see a white cotton window curtain burst into flames at a point near the ceiling, and when no one else was present. He rushed to the spot, climbed a chair, and with his hands, which were somewhat burned, extinguished the fire, only to see it break out anew at a point far removed from the original blaze. He came away pursued and completely disengaged.

Mr. William S. Jones of Boston, in company with Mr. Jarvis of the Halifax Banking Company, called at the fire-haunted house this morning, and while in the front room talking with Mrs. Hoyt and Mr. George Connel, the lawyer, a child's shriek was heard in the adjoining room, and the party rushed in to find a basket of clothes in a blaze. Like all the others they came away mystified.

This afternoon a Herald reporter arrived in town, and at once proceeded to

INVESTIGATE THE MATTER.

He was accompanied by half a dozen gentlemen, who were detailed to interview members of the family separately and examine every nook and corner of the house and every article in it. These gentlemen were Mr. A. C. Titus of Newport, R. I.; Mr. Charles M. Raymond, Mr. D. G. Markham of Providence, R. I.; Mr. C. M. Raymond, Mr. H. G. Wells, Mr. George J. Raymond, Mr. H. C. Anderson and Mr. Max J. Raymond of Boston. The search was thorough and revealed a strange sight. In every room partially burned garments, sheets and articles of furniture were lying around drenched with water and walls and ceilings blackened and smoked. The children were huddled about their mother, every one dreading a visit from the fire spirit and anxiously glancing about.

There was no evidence discovered of human agency in any of these fires, nor could the Herald reporter by a most rigid cross-questioning elicit any information tending to clear up the mystery. On the contrary, it was discovered that fire had on one occasion broke out when no one was in the house. Mr. Hoyt returned from his office, where he had taken his family, to find a bed on fire.

Mr. Hoyt is a sober, industrious man and bears a good reputation. His property is not insured, and he seems greatly agitated over the strange visits of fire which have ruined his home, and literally driven him out of doors. The house is not insured, but is not owned by Mr. Hoyt.

Educated ignorance is the most unapproachable.

The greater danger of a collegiate education is that the knowledge of whatever men have worked out and printed in books may preclude individual thought and circumscribe enquiry; even observation itself may be tabooed, and the soul be tied up with the red tape of *Alius mater*.

Send no boy to college until he gets the courage to essay thought or he may become a "thing."

Mr. Hoyt is a learned physician and scientific man, proclaimed to a large audience recently in my hearing, as a scientific axiom, that there is no intelligence without brain structure—a statement which seems to me to place the subject for the object.

To prove the truth of his proposition he instances certain animals who "possess no brain and consequently no intelligence." But to my primitive mind it seems an impossibility for an animal to live without intelligence; if he had none he should die, because the selection of suitable food is necessary to the prolongation of physical life.

The animal perceives a variety of objects around him, and he cannot preserve his physical existence without intelligently selecting those which are suitable for his food and rejecting those which are not. Indeed, many of us "jaws of creation" do not possess knowledge sufficient to always determine the kind of food and drink best adapted to our constitutions, or the most suitable for the preservation of our health, however scientifically long breed we may be.

Were all men as well able and as willing to select as animals are, whether they be brainless or brain full, the doctor would not have as many patients as he has.

Remove the brain from a chicken, and you will find that she still possesses intelligence sufficient to enable her to preserve her life and select her food.

I opine that it will be truly hard to kill Spiritualism by such hypothesis.

Our science thou hast much to learn; thou hadst better investigate fairly or "give up the ghost."

By the time the Seybert commission get ready to issue their next report they probably will have received the wisdom of "temporizing" a little; in that case the second report may not be quite as rank as the first.

THOS. HARDING.
Sturgis, Mich.

SOLAR BIOLOGY.

A Word in Praise of the Book.

To the Editor of the Religio-Philosophical Journal:

I have just read W. H. Chaney's criticism on "Solar Biology," published in the JOURNAL of July 23d, and feeling that some of his remarks were irrelevant, if not unjust, I would like to say a word to your readers from a different standpoint. The author of Solar Biology, with great modesty and an entire absence of egotism, has come forward with a work embodying his views of the quality of twelve varieties of solar-dust, distributed through twelve arcs of the circle corresponding to the twelve signs of the zodiac. In this book the author has worked out a unique system in which he has attempted to interpret the application of planetary laws to human character and conduct. There is scarcely an allusion in the whole book to either modern or ancient astrology, no ungenerous fling toward its professors, nor is there a single trace of an egotistic assumption of knowledge beyond the author's contemporaries. The work is written in a pure, simple style and embodies a lofty moral aim. Its principles are practical, easily understood, and admirably adapted for the use of physicians, parents and guardians in the education and training of the young. Indeed, I do not know of so good a textbook as this for the formation of youthful character, and therefore I most heartily recommend it as being of great and wide-spread need.

I have applied the principles of this book to scores of persons whom I know, without being able to detect any discrepancies. That Mr. Butler has presented only the germs of this system, that the science is yet limited and incomplete, I readily grant, nor do I deny that there are faulty details in the work; but I do not see why any confusion need arise from Mr. Butler's mode of arranging the planets in his tables according to their heliocentric longitudes, and the moon according to its geocentric longitudes. As the moon has an orbit about the earth its geocentric longitudes were given; but as the planets move in orbits about the sun their heliocentric longitudes were given in the tables. Moreover, the zodiacal signs are given in reverse to designate the heliocentric longitudes from the geocentric, and only needs to be stated to understand the distinction. I do not see the wisdom of this

AUGUST 20, 187.

The Baby's Dilemma.

My one-year-old baby sat on my lap, in the dusk of the fading day—
So helpless he seemed as he nestled there,
So dependent on mother and mother-care,
Then I asked, as I kissed the golden head,
"What would you do, dear, if Mamma were dead?"

The eyes met mine with a steadfast look,
That showed neither sadness nor fear.
The lips still smiled in a careless way,
As though my death were a new-found play;
Not a tear in eye or voice as he said,
"I would live wif Grandma if you was dead."

"But Grandma is old and feeble, you know,
And not able to care for you;
You couldn't stay there." The face grew grave.
One quick, scared-look at my face he gave,
Then still half defiant, he slowly said,
"I could live wif Uncle Tom if you was dead."

"But Auntie has boys of her own, you know,
And she wouldn't want any more.
No; you couldn't live there." The brown eyes
filled.
Life looks pretty gloomy just now. But still,
With a quiver of lip and chin, he said,

"I couldn't live wif Uncle Tom if you was dead!"

"Uncle Tom has no wife nor home, you know,
And a man couldn't care for you."
The little breast heaved with its weight of woe—
Was there nowhere, then, for a boy to go?
And he sobbed, as his arms round my neck he threw,
"I would want to die and go with you."

—Mary Rebecca Hart, in *Good Housekeeping*.

A GHOSTLY BELL IN THE CANYON.**An Uncanny Sound that Drove a Miner Away from His Bitch Find.**

There is nothing that shatters courage, chills the heart, and paralyzes the nerves as surely as some inexplicable sound. The brain that conceived "the wandering voice" struck the keynote of terror. The story of John Whicher's bell is a case in point.

The Whichers were a family of strong common sense and indomitable animal courage. One of the sons was a Plunkett detective, and years ago went into Jackson County, Missouri, to hunt down the James gang. He was captured by them, tied to a tree, and shot to death because he stubbornly refused to turn informer. Another of the boys fell into the hands of Indians in Arizona and died at the stake. A third son, John Whicher, was a printer, and back in 1880 was foreman of the Leadville *Chronicle*. He was a fine, manly fellow, straight as a string, six feet high, and after a while he took the mine-fever and went over into the Gunnison country on a prospecting expedition.

He was all alone, carrying his pick, shovel, and Winchester, and a good deal of desultory wandering took him finally into a little canyon, where he found a promising "outcropping" and went to work to claim a claim.

It was a desolate place, but beautiful in a wild, rugged way. On either side of the valley that formed the bottom of the canyon the mountains sloped up and up until the blue tops merged into the blue sky, while on the rocky and granite-strewn activity no living thing found root. No game existed there; the very birds never flew across the place, and it was so sheltered from currents of air that even the wind had no voice. This dreadful and unnatural stillness was the first thing that impressed itself upon Whicher.

There was no human being within 200 miles, and several times he was on the point of abandoning the claim and going to one of the northern camps. But before he could make up his mind he struck an extraordinary formation. It was a sort of decomposed quartz, flaked and decked with gold in lumps as big as pinecones, and ragged threads that seemed to have been melted at one time and run through it. Whicher was enough of a miner to know that it wouldn't take much of this to make him rich, and he worked with feverish haste, uncovering the ledge. The second day after the discovery he was in the bottom of his shaft when he suddenly became aware that he was hearing a bell ringing. How long he had been unconsciously listening to it he did not know, but the thought flashed upon him that there could be no bell within a week's journey of the spot. Still, he could hear it distinctly, faint and far, yet perfectly plain. It sounded like a church bell.

Whicher sprang out of the shaft and stood listening. The sound confused him, and he could not tell exactly from what direction it came. It seemed now north, now south, and now somewhere above him, tolling slowly, slowly, and so faint that after each pealization he was sure he fancied until he heard the next. While he stood there the tolling ceased. As yet he was not afraid, but when that night after dark he heard the slow, rhythmic tolling once more, he felt an icy creeping in his scalp and turned sick with dread.

The next time he heard it was in the afternoon. He stared about and the old sense of familiarity returned ten-fold. The granite gorge seemed brimming with some horrible secret; it was about to tell. He feared to look behind him, and some awful presence appeared to lurk in the very air. Still the bell kept tolling. Before it ceased Whicher was flying out of the canyon, shouting to himself, and clapping his hands to his ears. He made his way to Gunnison City, starting up at night to hurry on, and passing over the almost impenetrable country at such a speed that when he reached his destination he was broken down, a wreck, and sick for weeks. He often talks of the silent canyon and the ledge of gold, and says that he will go back some day, but not alone. But when he speaks confidentially of it he admits that a cold horror seizes hold of him at the bare thought of revisiting the spot. The story of the mine was verified by pieces of the quartz that he brought back, and many have searched for it unsuccessfully since.—*New York Sun*.

Come to Confucius.

The main element of all religion is the moral code controlling and regulating the relations and acts of individuals towards "God, neighbor and self;" and this intelligent "heathenism" was taught thousands of years before Christianity existed or Jewry borrowed it. Heathenism has not lost or lessened it since.

We heathen are a God-fearing race. Ay, we believe the whole universe creation—whatever exists and has existed—is of God and in God; that figuratively, the thunder is his voice and the lightning his mighty hands; that everything we do and contemplate doing is seen and known by him; that he has created this and other worlds to effectuate benefit, not misery, designs, and that all that he has done is for the steady, progressive benefit of the creatures whom he endowed with life and sensibility, and to whom as a consequence he owes and gives paternal care, and will give paternal compensation and justice; yet his voice will threaten and his mighty hand chastise those who deliberately disobey his sacred laws and their duty to their fellow-men.

Do unto others as you wish they would do unto you" or "Love your neighbor as yourself," is the great divine law which Christians and heathen alike hold, but which the Christians ignore.

This is what keeps me the heathen. I am, and I earnestly invite the Christians of America to come to Confucius.

WONG CHIN FOO.

"Oppress not nature, sinking down to rest, With feet too late, too solid, or too full." Armstrong, when he wrote these lines, gave good scientific advice. Half of our people suffer from dyspepsia in some of its many forms. Life becomes a burden, disease, worries and annoyances. The "Golden Medical Discovery," invented and prepared by Dr. Pierce, is an effectual remedy for indigestion. By druggists.

The bill to allow the construction of a tunnel under the English Channel, which was reintroduced in the House of Commons, in London last week, by Sir Edward Watkin, was rejected by a vote of 152 to 105.

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and all diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. "I consider Scott's Emulsion the remedy par-excellence in Tuberculosis and Strumous affections, to say nothing of ordinary colds and throat troubles."—W. R. S. CONNELL, M. D., Manchester, U. S.

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THE BABY'S

NOTES FROM LAKE PLEASANT.

(Special Correspondence.)

Nature has favored us more kindly this week. We anxiously awaited the change in the moon on Wednesday, but even the most sanguine gave up hope and threatened to leave camp. If the Clerk of the Weather would not send us sunny days. We are now having our regular Lake Pleasant weather, and every one knows that that is bright, cool and in every way delightful. Every day brings more people, and to-day the grounds have assumed their usual animated appearance.

It seems a significant fact, that while the people at Lake Pleasant are interested in lectures and certain kinds of phenomena, materializing séances are so little patronized that every year we have fewer mediums who are unwilling to submit to test conditions. This year there is but one materializing medium on the ground.

The band concerts have been given twice each day, and have been a great source of pleasure to music lovers.

Mondays afternoon Rev. P. O. Matthews, an Indian missionary, spoke on the Indian question, and pleaded eloquently for his race, showing by illustration from his own experience how eager the Indians were to avail themselves of civilization once they were aroused from their apathetic state.

Tuesday afternoon Dr. T. A. Bland, of Washington, D. C., who is called the "Indian's friend," lectured upon the same theme, giving the legal and statistical side of the question, referring particularly to the injustice of the Dawes Land in Severalty Bill, showing that the enforcement of this act would not only be against the spirit of all treaties made with the Indians, but would lead to a great Indian war.

Wednesday afternoon Mrs. Fannie Davis Smith chose for her subject, "The Immortality of the Soul." After showing how strong this belief and thought had always been in human hearts, she proceeded to show how this belief proven by Spiritualism has permeated all creeds and thoughts till its influence is seen in the new views of death. No one thinks to day of putting a skull and cross bones on a tomb-stone as an emblem of death. It is rather the lighted torch, the full and perfected ear of corn, or the ripened sheaf that we choose as symbols. If we look upon death merely as a material change, we cannot wear weeds of woe. We rejoice in the new birth of the soul, and do not mourn the death of the body.

Thursday afternoon a test and conference meeting was held. Remarks were made by Mr. Williams, Dr. E. A. Smith, Mrs. Rathbun and others. Mrs. Fales and Mr. Emerson gave tests.

Friday afternoon Mr. Albert E. Tisdale gave a fine lecture on "Physical Phenomena, and its Relations to Spiritual Phenomena, or is Mediumship a Necessity?" The subject was treated from a scientific standpoint, and would require a verbatim report to do justice to the skillful manner in which he handled it. A few thoughts are quoted from him: "The physical scientist is just as much a worker by faith as the theologian." "The idea of atoms is still an idea. No microscopic lens has ever been found that could discover an atom, and yet all physical science is founded upon the atom; the existence of which there is no means of proof." "The spiritual philosophy supplies the only answer we can give to materialism."

There is a conference in the auditorium every morning in the week except Monday. These have been well attended. The topics have been varied and interesting, especially as every one who desires to do so, is permitted to speak.

Sunday morning the campers and visitors listened to an exceptionally fine lecture from Mrs. Amanda M. Spence. Mrs. Spence has the happy faculty of keeping the sympathetic attention of her audience; she is forcible, logical and direct, and intersperses apt illustrations at the very points where they will prove her statements most successfully. She began by saying that she did not desire to amuse or to excite prejudice, but hoped to cause her hearers to better comprehend the relations of the two worlds. "Therefore we will invite you to reflect upon what is termed death. Death, what does it do for mankind?" She said that, so sure as we possess forms so sure must we die. If that is so, why so much joy over the birth of a child and so much sorrow over the death of an adult. She showed that, had it not been for the false ideas instilled by a wrong theology, we should have no fear of death. We are taught that when we die we must go to meet our judge. This is the foundation of the great fear in the human mind. In reference to judgment, the mistake begins at the very beginning. There is no judgment. Why? Because there is no judge. All organic life on this earth is subject to decay. It has its use. Try to destroy a worm and it will exert all its powers to get away from you, showing the instinctive dread of death and love of life, the impulse of self-preservation. But when the worm has been allowed to fulfill its mission, it weaves its own coffin and prepares for the change it feels is coming. So it would be with man, were it not for false teachings. He, like other animals, would meet death as fearlessly and complacently as all other organisms do. She said it was our duty to preserve life, to lengthen the days that are shortened because of superstition, fear and ignorance of the laws of health. The average life of a human being is thirty-five years when it should be three score years and ten. It is largely in consequence of ignorance that disease exists. Physical development depends upon the conditions in which we live. We are affected by climate, dress, diet and social surroundings. We consume each other's life from the force of circumstances or associations with which we are brought into contact, which absorb or feed our vitality unconsciously even to ourselves. The great ambition to accumulate wealth is not for wealth's sake, but to "feel easier" some time in the future. It is not the work that wears upon us, for any occupation that is congenial is a pleasure, unless carried to excess, for that in the end leads to death. If we take the book of nature and study it faithfully we will learn all there is to be learned; for as the science of nature is understood we are saved from disease and death.

After the lecture Mr. Slater gave tests as usual. People who have secrets which they do not care to have the world know, ought not to go where he is. This morning he caused quite a sensation by pointing in the direction of a lady in the audience and saying: "Mary, you poisoned me." Then he took on the condition and became nearly exhausted. The spirit said that she put arsenic in a custard pie, of which he ate. It was laid to a servant, "but she was a tool in your hands. I loved you the best of all the world. I was foully murdered for my property. I follow your footsteps everywhere."

The spirit wanted Mr. Slater to go up the aisle and point out the person, but he was urged not to do so by those on the platform, and the general feeling was against it. It

was quite a dramatic occurrence. At the close Mr. Slater remarked that the tests that he gave showed that there was something that photographed our deeds and thoughts upon or about us, and that he was a human mirror that reflected every thing that came before him. If people came before him with evil in their hearts, evil would be shown to them in the tests he gave, and vice versa; and this was a lesson to teach them to live good lives.

In the afternoon Mr. Albert E. Tisdale spoke on "The Comparison of the Natural and so-called Revealed Religions." He said it was a curious fact that what are embodied in so much mystery, give rise to endless controversy. This mystery is necessary in order to preserve a reverence for creeds as they now exist. Men must either put aside their reason in connection with their religion as it exists to day, or else be reconciled to irreligion. What is a revelation to you is not a revelation to me. We believe in a revealed religion and an infallible way by which men may receive the truth. The one universal revelation of which we have any knowledge, is that contained in the works of nature; and is that made by the action of an immutable law. He referred to the new Congregational creed and showed how it still holds the Bible as inspired and the revealed word of God. He gave very many illustrations of the discrepancies in various statements or facts, and made a strong point by saying that if an infinite being could give a divine revelation, infallible in the beginning, he could also preserve that word infallible through translation and transcription.

Aug. 7th, 1887.

NOTES FROM ONSET.

(to the Editor of the Religio-Philosophical Journal)

The regular business of our camp meeting has passed through another week. The most of the regular speaking has been done by Mrs. Juliette Yeaw and J. Clegg Wright, both of whom have given good satisfaction to large audiences. J. Clegg Wright's lecture on Tuesday, P. M., Aug. 9th, was pronounced a timely effort in the interest of free thought and fair play, being a presentation of theology on the one hand, and Spiritualism on the other, with a severe criticism of the Seybert Commission. Mr. Wright has made hosts of friends at Onset, and we hope he may be engaged for a much longer time next season.

ENTERTAINMENTS.

During the past week the dwellers at Onset have been favored with a variety of excellent entertainments in the Temple, that have been largely attended.

On Aug. 6th Mrs. W. S. Butler, of Boston, as manager, gave a grand entertainment in aid of the Children's Progressive Lyceum No. 1 of Boston.

Aug. 3rd and 4th, A. R. Stover's company presented the world renowned play, Uncle Tom's Cabin.

Aug. 9th, Prof. C. W. Sullivan presented his annual Old Folks' concert, in ancient costume, to a good audience. Mr. Sullivan's chorus was assisted by two lady artists from Boston, Miss Etta Bragdon and Miss Minnie Nickerson, that insured a rich success.

Next Sunday, August 21st, Charles Dawson and Mrs. C. L. V. Richmond will be the regular speakers.

Joseph D. Stiles commenced his engagement for the Onset Camp meeting, Monday, Aug. 8th, and is giving his usual rapid, platform-test communications, reporting scores of names at every séance. The people always wait to hear the phenomenal exercises.

Last Sunday I distributed some two hundred copies of the RELIGIO-PHILOSOPHICAL JOURNAL and the Eastern Star, at the grand stand, that were quickly called for, and no doubt they are doing good work in the homes of the recipients.

The interest here now is greater than at any other time since the meetings commenced, there having been a steady increase ever since the first day of the opening, the people coming and going in large numbers every day. The Onset street railway transports the crowds that come and go to and from the old colony station to the centre of the grove, with ease and comfort, relieving the visitors from that hot and dusty ride in the barge so long endured.

W. W. CURRIER.
Onset, Mass., Aug. 11, 1887.

Haslett Park Camp Meeting.

(to the Editor of the Religio-Philosophical Journal)

The camp meeting on these grounds, formerly known as Nemoka, really began on Sunday, the 7th, the previous days being filled by busy preparations, which, indeed, are still going on. There are now some fifty tents and cottages, and the Island Park Hotel, a mile distant, is full, a steamer carrying people across the water, and also making trips to the Grand Trunk Railway at the other end of the lake. The arrivals daily increase the number present, and a feeling of new hope and confidence seems to prevail.

Sunday morning Bishop Beals spoke and sung, the afternoon was occupied by G. E. Stebbins, some five hundred hearers giving the best attention throughout. Thus far daily meetings have been held each forenoon, and also in the afternoon for two days. "Quaker Day," advertised as such for Monday, was made a good occasion for a valuable history of Quakerism, and of its ideas of the "inner light" which helped to open the way for Spiritualism. Mr. Blair, of Chicago, is here, and has spoken much to the acceptance of the people. Mrs. Lindsey, of Grand Rapids, Mrs. Reed, of Chicago, Mrs. Wagner, of Ohio, Mrs. Curtis, Mrs. Ammidown, Mrs. Bande, Mrs. Proctor, Mr. Field and Dr. Andrews of this State represent various types of mediumship and magnetic healing and clairvoyance. Messrs. Barnes and Herrick are also here, and have given slate-writing satisfactory to the sitters. Mrs. Nickerson left yesterday for Onset. The interest is alive and the order and behavior good. The Haines family from Ohio are an interesting group, of various ages and stature, from the "wee darling" girl, almost an infant, to the pleasant faced father and mother, and their music of voice and instruments is pleasant and simply natural.

Today afternoon there is to be a Memorial Service to the late S. L. Shaw, former owner of the larger part of the grounds, and to other ascended pioneers, and Mrs. Mead of Mason, Michigan, will read a poem of her own as an opening to the exercises, which will be at the stand in the shaded forest. Mrs. Shepard Little has just arrived and will speak with George H. Brooks next Sunday. A welcome rain has moistened the parched earth and laid the dust, and the air from the lake is inspiring and refreshing. J. M. Potter, the Manager, is active and ubiquitous.

Thus much of this Tissett Park Camp Meeting in its first days, which promises well of larger numbers in future. What that future may bring forth this deponent not knowing, saith not.

G. B. S.

Aug. 11th, 1887.

Parkland Camp Meeting.

(to the Editor of the Religio-Philosophical Journal)

Our camp has been much improved the past few weeks by new cottage-tents, built by private parties; said tents now number about forty. West View cottage, No. 1, is a very elaborate affair, occupied by Mr. and Mrs. John Bardens and family of German town.

Our speakers have been Bishop Beals of New York; Mrs. Dr. English of Vineland, N. J.; J. W. Fletcher, who was very good; C. Fannie Allyn, the children's friend, who had a very good entertainment while here; J. Clegg Wright and Miss Jennie B. Hagan. Mr. Wright was to me simply immense; we regret that he could not give us more lectures. Miss Jennie Hagan is with us this week, and will be here Sunday next. The audiences have been fair, considering the extremely bad weather. August 7th the audiences were very large, the largest we have had yet; having such fine weather and two noted speakers.

The Cassadaga camp meeting folks sent us kindly greeting and good wishes for our success, for which Mr. Tyndall moved a vote of thanks, which was unanimously passed by the large audience.

On Wednesday evening, Aug. 3rd, a surprise party of some 250 visited the cottage of Mrs. Benner, the estimable mother of our vice-president, on the occasion of the 48th anniversary of her marriage. It was a very pleasant affair. Thursday, the 4th, we had a large Japanese social, after which a serenade to Mr. Odgers. Friday evening a very successful entertainment was given by the children go you see that we are bound to enjoy ourselves. We know that our angel friends come closer to us by having these harmonious gatherings.

R. A. THOMPSON.

cover a remedy for this plague, and as some Spiritualists claim that in Spiritualism is to be found a panacea for every ill, I appeal to the JOURNAL as an exponent of spiritual philosophy to point out a remedy, or at least permit some of its contributors to suggest plans of relief.

ELLEN M. KINGFORD.

Chicago, Aug. 11.

Who or Where Are the Spiritualists?

(to the Editor of the Religio-Philosophical Journal)

I wish you, or others through your valuable paper, would give some reliable answer to the above question. I have frequently heard the statement made at Spiritualist meetings, of the vast increase of modern Spiritualism, and some Spiritualist papers often speak of the many millions of Spiritualists in this country and of its great advance in other countries. This is all nonsense, and the quicker we look at the real condition of our philosophy and its standing, the better it will be for all concerned. In this great city of New York there is no Spiritualist paper; neither is there any society or organization of Spiritualists worthy of notice. Mr. Newton can barely collect twenty-five people together at any of his conference meetings; and Mr. Jones, on Fourteenth street, has seldom, at ten cents a head, over that number. I think you will agree with me that this is a sorry showing after thirty-nine years of all.

If I was asked bluntly the question, "Why has Spiritualism sunk or dwindled away into such comparative insignificance?" I would respond that it has not declined or dwindled away, but sensible people, acting upon a principle which even rats understand, are fast leaving a sinking ship. If I am asked,

"What is the cause of the ship sinking?" I would answer, "Atheism, Infidelity, and Naturalism." All the leaders of Spiritualism whom I have heard in this city for several years, have not only openly denied the bible and tried by ridicule and sneering to bring it into contempt, but they have likewise driven away all decent people who have any respect for the God of their fathers or their country. Some of them have substituted the "Light of Asia," Buddhism and Theosophy, in the place of the Scriptures, and yet another so-called spiritual society, presided over by a woman of apparent respectability, sparkling with rubies and diamonds of doubtful purity, reads solemnly at Sunday meetings from a book of ritualism extracted from the sayings of Buddha and Confucius.

Every tree is known by its fruit, and what, I ask, are the fruits of modern Spiritualism? Here, out of modesty and shame, I will not lift the curtain; but only this will I say: that the fruits of this tree have not been good for those whom I know in this city who have ate thereof. Let it be well understood that I am writing of Spiritualists, and of Spiritualism as it appears to-day in this and other cities all over our great country, without forgetting that there are millions of genuine Spiritualists who will form no alliance with the few mediums and cranks that meet together, some out of curiosity, and others to get a few for their miserable traffic.

The millions of Spiritualists who have become converted to Spiritualism, not finding any order, system or doctrine in existing spiritual organizations, have either gone back into the churches from whence they emerged, or stand aloof, watching the signs of the times and awaiting the advent of a better day.

The Protestant Christian churches in this country and Great Britain have become more or less spiritualized. Forty years ago one-half of their sermons and teachings were doctrinal; but to-day both doctrine and dogma are going into exile, and in their stead thereof great spiritual Christian truths are openly taught, and the result is that the better class of Spiritualists, finding all their teachings combined with church doctrine, together with more congenial and profitable associations, have left the ship of modern Spiritualism to sail alone.

Another great mistake is this: Modern Spiritualists look upon Spiritualism as a religion per se. It is nothing of the kind; it merely teaches that there is a Spirit-world and how to communicate with spirits, and has nothing whatever to do with religion.

What is wanted is a spiritual philosophy and spiritual religion.

In your JOURNAL of June 11th, in an article headed "Evolution or True Spiritual Philosophy," I endeavored to formulate or lay down in a doctrinal way the basis or platform of our philosophy, as it is understood by the more advanced spiritual thinkers and investigators of our day.

I am no less a suffragist than in the old days, but I am more of a philanthropist, a better and kindlier woman, a more effective agent in spreading knowledge and stimulating the noble qualities of my brother and sister workers for humanity. I now devote my time to helping educate women in those duties and labors which I once thought common-place and even servile, but which by the light of a new revelation are glorified by their utility and happiness-promoting results. I abate no jot of my demand for suffrage as right, and purely as a matter of right, permitting no assertion of expediency, privilege or favor to form a part of my argument. But I lay more stress upon other methods for equipping women for life's duties, and have more faith in other roads out of Egypt—at least I feel we need to travel by all of them, and not throw the great army of women into a single path that promises to lead the host out of bondage. Though I have the courage of my convictions, it is better just now that I only sign myself an earnest WORKER FOR HUMANITY.

ALFRED A. GREEN.

327 E. 17th street, N. Y.

WANTS A REMEDY FOR A HOUSEHOLD PLAGUE.

(to the Editor of the Religio-Philosophical Journal)

I am a woman and a suffragist; I am also a sufferer, and I want the JOURNAL's help. I suffer from the servant girl plague, a scourge that prevails throughout the country, and is not amenable to state or municipal sanitary regulations, and has not yet been grappled with by our State Board of Health which assumes to regulate the remedial agencies of Illinois households. I am not fussy; I do not fret at my help; I even smile (in a mournful way it is true), when the cook breaks my best china or the housemaid smashes some valuable ornament. I pay current wages with promptness, and do all that a woman can do to make my house-help contented and happy. But for all this, what do I get in return? Bad service, ingratitude, sometimes even insolence. In my husband's office no high-priced—or low priced for that matter—clerk would for a moment think of assuming the airs or take the privileges which characterize the daily acts of the average house-servant—or help if you prefer the word. Most of this help is foreign born, and much of it always remains foreign to all that is just, reasonable and humane. My experience is that of all my acquaintances. Some of us have faithfully tried these many years to di-

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VOL. XLIII.

No. 1

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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PASSED TO SPIRIT LIFE.

Funeral Obequies Over the Remains of Henry B. Champion.

Addressed by F. H. Woods and J. J. Morse.

To the Editor of the Religious Philosophical Journal:

After several months of great suffering, Henry B. Champion peacefully breathed his last at "Sunny Brae," the home of Mrs. E. L. Watson, Santa Clara county, California, on the second day of August. He was sixty-one years of age, and the immediate cause of his death was cancer of the stomach. For three months he was confined to his room, and for weeks his spirit seemed to hang so slightly to the form that a breath might sever the tie. Undoubtedly the congenial surroundings, the ever watchful and tender care of Mrs. Watson and her household, combined with his own calm and unmurmuring spirit, and a restful trust in the future before him, greatly lengthened these waning hours. His knowledge of spiritual truth and angel companion, gained through many long years, was the courage and happy triumph through all the trying ordeal he was called to endure. Not a word of complaint reached the ear, but full of joyful expectation and expressing unquestioning confidence in a grander world awaiting his coming, he welcomed the final hour that should reward his trust. All through the later years of his life he has had through his own powers many and rare communications from his spirit friends, and at the opening of the year received in the night-time a message to the effect that he would pass away about the first of August, which was strikingly fulfilled.

The last tributes of respect and affection were beautiful and impressive, and were held on Thursday, August fourth, at two in the afternoon in the rural home that nestles at the foot of the mountains, completely encircled by myriad trees now heavily laden with the fruitage of the year. A number of sympathizing neighbors and warm friends of the deceased gathered around the precious remains. Mr. J. J. Morse arrived at an early hour from San Francisco, and the angelic presence that ever attends him and the beloved Mrs. Watson abed its divine radiance over every heart; as the invisible world seemed to open its arms and enfold our own. Resting on a support close by the casket, was a large fine picture of William Ellery Channing wreathed in flowers; one whom Mr. Champion greatly admired and loved, and whose noble spirit had often inspired him. Prominently on the wall hung the picture of another royal soul, the never to be forgotten William Denton. A lovely pillow of flowers and green rested at the head, bearing touching and tender significance, as it was a floral tribute representing the devotion and love of an only surviving daughter, Mrs. Kate Hudson of Nashville, Tenn. Across its center was the word "Father," and on the left hand lower corner, "Kate." A large wreath of white rose-buds and leaves hung upon the outer door, and from room to room these offerings of nature that are beautiful in all places, scattered their fragrance and gladdened the eye.

A quartette of friends, with piano accompaniment, sang sweetly. "Nearer, my God, to Thee," and at the close. "Where the roses never shall wither."

Mr. F. H. Woods of San Francisco, the president of the Golden Gate Religious and Philosophical Society, made a few feeling remarks, followed by the able controls of Mr. Morse, all of which are given in full below.

Mr. Woods has rendered a kind and brotherly assistance through the trying hours at Sunny Brae, and has done all that a generous and sympathetic heart could suggest. Mrs. E. A. Robinson has lightened the bur-

dens by many hours of personal presence and sisterly aid.

A beautiful spot in the cemetery of San Jose holds all that is mortal of our risen brother, but only the boundless universe and the hearts wherein he has long dwelt can hold the pure soul of Henry B. Champion.

San Francisco, Cal.

G. H. HAWES.

REMARKS BY F. H. WOODS.

Friends and neighbors, we have come here to-day to pay the last sad tribute of respect to our friend and brother, Mr. Champion, who has passed through that change which is common to the lot of all humanity—the change called death. Science and spiritual light teach us that from the smallest molecule to the farthest star everything is permeated with life; life is soul, soul is intelligence, intelligence is God, and that which is called death is simply re-formation. We know that from the dawn of creation to the present time decay and re-formation have been going on and will go on to the end of time. It is the inevitable law of nature.

Our brother here before us had climbed the heights and understood the principles of life, and death to him was a welcome guest. One of the last requests of our brother Champion was, that for him there should be no sorrow and no mourning, but rather, rejoicing at his release from sickness and suffering. He was fond of music and he loved flowers—these he would have. He desired no formal ceremony over his remains, but if a friend could say a kindly word he would be grateful.

Mr. Champion has been for many years a central figure in the spiritualistic movement. For many years he was president of one of the largest spiritual societies in Philadelphia. He had throughout the East many warm friends who were ardently attached to him; he also had children, who to-day are far from here and cannot drop a tear over this beloved form. For the sake of these children, for the sake of these eastern friends and many others, we have concluded to part a little from the unostentatious desire of our brother, and have a funeral discourse by a teacher of his own faith who is now present. We also thought, friends, that perhaps some of you might like to hear a funeral discourse from a spiritualistic standpoint, for you know that in the supreme presence of death all systems of religious belief find their crucial test.

In the few short years that I have known our brother I have learned to love him, as all do who have been brought into relationship with him. It has not been given to all, however, to sound the depths of that tender and manly heart. I loved him for those attributes that go to make up a grand and noble manhood.

In this household he will be sadly missed. His residence here has been a benediction; he has been a father and a friend; his lofty integrity and pure life have been bright and shining examples, while his extended business experience has made his wise and prudent counsel invaluable. They will miss him, but they know while he is absent in the form he will be with them in the spirit, for here in this quiet home where his weary and wounded heart has found that repose which is so much needed, he will still make his dwelling place, he will still be their counselor and their friend.

Could my lips voice the wishes of the heart I would indeed pay a proper tribute to my friend; I had expected he would do that service for me. I can only say in the language of another, "Speech cannot contain our love."

Then followed the invocation and address by the control of J. J. Morse:

INVOCATION.

O, Thou who art the Lord of life and the Master of death, whose broad providence flows forth in loving ministry to all the needs of thy children, we, in this solemn hour of the accomplishment of thy most mystic purpose in regard to thy great human family, do here invoke Thy name, Thy truth and Thy love, that through the exercises of these moments may come to each heart and understanding the comprehension of thy divine will and loving purpose, that are as much made manifest in what thy children call death, as in the more gladsome sweep of birth and life. Grant, then, that your hearts, here and now, uniting in one solemn accord, linking together in the mutual throes of loving sympathy, may be so joined in one great fraternal bond and spiritual aspiring, that all may reach upwards with their most being to that Divine Fatherhood that rules and governs in the fair world beyond, as it rules and governs in the world where thou dost remain, being by him left behind.

And as thy aspirations rise upwards may the golden gates swing wide upon their hinges, and the glory-light of that supernal world descend in a radiant flood upon thy features, enkindling within you all that is good, and true, and useful. And as thine eyes thus unsealed by the flood of glory that descends upon your mortal senses, revealing the glories around you, may that beloved face, in its enfranchised beauty, and spiritual gladness, shine amidst the radiance that shall fill your minds, and you learn from the inspiration of his presence, of the ministry of that greater and better life beyond; learn that thy brother is not dead nor sleeping but has only gone before.

There in the fairer country you shall greet him and with him go hand in hand up the hills of eternal being, and learn forever more

of the Wisdom, Love and Justice of that God whose divine powers and qualities we invoke here to day.

ADDRESS.

"He was a man of sorrows and acquainted with grief" is a phrase that has been attributed to the gentle life of one whose footsteps yearly trod the planes of mortal being eighteen hundred years ago. The innocent soul and heart of that earnest life thrrobbed responsive to the loftiest sentiments of being, and to the harmonies of divinity itself. Many have been men of sorrows and acquainted with grief since his day, and their hearts and souls have beat responsive to the truth of nature, humanity and God; their souls have been uplifted that they might see just a little way beyond the ordinary ken of mortal sight—catching brief and fitful glimpses, to be sure, but glimpses nevertheless, of the greater life and the grander beauties that are awaiting you all. Among the many of the great hosts of those who have thus reached upward and seen forward, who have suffered, grieved, and borne their burdens patiently and bravely, let there stand before you in your memory, from this day forward, him whose mortal remains you have gathered around to day. He felt, he suffered, and he grew through suffering, as only growth can come to the human soul. Reaching out into the broad life of God, he was enveloped in nature's divinest truths and principles; so nature whispered her secrets to him, and unsealed the eyelids of spiritual sight whereby he saw the divine principles that are hoped and dreamed of by so many who have not yet the power to fully behold them.

Roll back the life-line of this faithful friend, whose "death" you need not mourn—for death is unknown throughout the broad realms of being, and you will find as you trace it backwards, earnestness, sincerity, sweetness, honesty and truth—all the attributes, characteristics and purposes that go to make a man among men. He is a man among his fellows who best discloses that divinity of manliness which is nearest to the angel while clothed upon flesh. Therefore, being a man among his fellows, there was that of the angel in his nature that made him beloved by the faithful and the true, who stood side-by side with him in the hours of trial when the bitter waters of affliction and sorrow surged their darksome tides across his being.

He was a worker. Man should ever be a worker. It is not needful that he toil with his hand or even his brain, so long as he does good. The work of kindness is a labor ready for the hands of all. Each and every one can perform some kindly task in the life of such labor, that shall plant seeds of future happiness and fruitfulness in the lives and bosoms of your fellows. Such labor did he faithfully. Wherever he could bestow something of use and beauty, with prodigal hand did he turn to the garner house of his soul and bring forth that which should germinate, grow, develop its flower, and bring forth fruitful blessings with the lapse of years.

As a student he was a worker, and learned the lesson years gone by, that there were other powers and faculties within the nature of man than those usually associated with his purely external life. The realities of that life that lies thinly veiled from your ordinary vision were open to him, and he saw things that seem strange and mysterious to those unacquainted with these powers of human nature. In the earlier days we are speaking of, when the voice and sight of the spiritual life came to him, through the exercise of these higher powers and faculties, he was able to bring a conviction of the truth and reality of that future state and the possession of those higher powers of man's nature, to a minister of the Christian faith, J. B. Ferguson, who had groped in the darkness of hope and faith, but felt his need of conscious knowledge. Our dear "departed brother," as you will call him, brought that certainty and absolute conviction that placed the feet of that friend on the firm ground of knowledge, and planted such seeds of use and beauty as fructified in after years for the benefit and blessing of thousands of his fellows throughout the wide world.

Our friend was a thinker, as well as worker and seer. A thinker of thoughts—a most important office this. When the thinker grasps a thought, and rolls it, as it were, within the atmosphere of his own soul, and infuses it with his own personality, that thought, bringing with it the inspirations of human goodness and spiritual truth, germinates within the mind, and flows out in writings and communications, which, go broadcast, blessing and enlightening the minds that peruse those writings or printed pages. We are glad, and it is proper for us to say that the labors and thoughts of your good brother, who now stands just beyond the threshold, will be preserved for the use and benefit of coming ages. A good friend, under the fair skies of the sunny South, has the task in hand, and ere long you shall see the pages that shall contain the record of the thoughts of him whose form you now see lying prone before you. What those thoughts go upon the world's mighty ocean of inquiry, they shall find havens and harbors in the minds of many earnest thinkers; they will be as ships sailing upon the great waters of thought, finding ports upon the coast lines of human doubt and questioning; they will sail into pleasant bays of reflection; riding at their anchors there they will find those who will hold those thoughts within their mind, and these mental ships that come to

them will be freighted with a cargo of divinest thoughts and noble suggestions.

Our brother was a measurer of souls. He measured souls by that wondrous faculty you all possess in greater or less degree, whereby you, instinctively, as you say, sense the character of your fellows, and determine, without any process of conscious reasoning, whether you like them or not. What you by instinct, and a seemingly unaccountable method do, our good brother was enabled to accomplish consciously and knowingly, as you should all be able to do likewise. His spiritual and intuitive perceptions reach out to the inner spheres of personal thought, and by so doing enabled him to measure, consciously, the character, attributes and purposes of those to whom he directed his mind for this purpose. There was, in brief, in the personality of this good brother's life, the embodiment, expression and spiritual development of man's spiritual nature here on earth. This should be a lesson most instructive to you all. He inspired you with the understanding and the knowledge that there is something better, greater and nobler within the wondrous temple wherein you now reside, than its material components. Take that lesson, then, to your hearts, and learn that life is something more than living; that within this bodily raiment which the divine love has provided you with, is something more than flesh and blood; that there are powers, qualities and attributes related to it, and passing through it, dignifying and deifying it, and making it indeed seem to be the temple wherein is contained the living God!

Life rolls on from the past with its remote possibilities, through the present with its actualities, onward to the great future with its wondrous promise; each one of the human family is called upon to bear a proper share and due proportion of all experience in the evolution of its own being, and the development and progress of the race at large. Then truly,

"There is no death in God's wide world.
What seems so is but change;
The flag of life is never furled;
It only taketh wider range."

The infinite and eternal God himself is imminent in every atom of the universe; his life flows and pulses in the glowing systems of the interstellar worlds, shines in the radiant glory of the god of day, whose golden beams fall in showers of light upon your head, beams in the beauteous rose, is disclosed in the bloom of the fruit, radiates in the consciousness of human kind, as in the tiniest grain of sand by the sea shore; and always, and everywhere, the life of God, who is the life of life, is present and operant. How can there be death? What you call death is after all but change. To-day is the stepping stone of to-morrow; to-day is the crown and triumph of the prophecy of yesterday; this life is but the stepping stone to life beyond it. In that fairer morn and brighter day you shall awake to greater powers and nobler possibilities than are before you dreamed were possible while clothed in flesh. And as the mortal form lies cold and inert, the pale illicies of death displacing the roses of health, see upon it that deep impassiveness which ignores the cares of trade, the weariness of toil, the anxiety of emotion and the petty slings and secret malice that have circled around its head while it was living and moving on life's great stage. The soul that lived within it has plumed its wings for a brighter sky, hath alighted upon the fairer land, and enjoys in this higher country a life so sweet and beautiful that if it had the power it would not exchange its new estate for the one it lately lived in.

There is no death! Eternal change and everlasting movement, consequent upon the eternal presence of the life of God, marks the order of existence. When the fruit has fallen from the tree of this year, behold the restorative powers of nature bring forth fruit again another year; and when this great tree of human being has brought forth the fruitage of a human soul, one that has fully ripened here, then the kindly hand of death plucks off that fruit, transfers it to another region, and there its latent qualities and essences begin to unfold, hitherto dreamed of, but scarcely understood.

So, then, why mourn? Not for death, for death does not exist; not for life, for life is full of joy and happiness and peace. Life sounds in the gale, glistens in the glow of the sunlight, whispers in the summer zephyrs, rolls forth in the perfume of the flowers, shines in the glory of the sparkling eye, kindles in the firm grasp of friendly hands, speaks in the deep tones of human love and sympathy. Life, everlasting and eternal life, through every department of being, is the great reality that supplants the dominion that death has assumed so long.

What is death? It is the traveler's welcome home. What is death? God's last message to his child. "Come home, come home, to the greater home, where thou shalt learn more of my loving providence." Death leads to the better home which you shall all pass into and share in the course of time. The tears will come, and hearts will ache, and souls will tremble to their centers, when they are deprived of the old familiar presence. Oh! we know, as you know, how hard and bitter it is to see these outward ties dissolve, and learn to walk alone, depending only on the inner and unseen links thereafter, that bind souls in sweetest sympathy.

But the traveler who has left you has not gone to a far distant country from which he may never return; he has only stepped over the threshold, and the portiere at that door of spirit life is of the thinkest and daintiest character. Your tears still further obscure

it; your doubts and woes make it still more dense, but if your eyes be dried and your woes be healed and your griefs be stayed, and you can lift up your spiritual strength, behold that portiere shall vanish altogether, and you shall see from out the eyelids of time into the radiance of eternity. And, there, beyond, seeing the happy hosts in the celestial country, learn that they, having passed through the doorways of death, are now in the eternal presence of everlasting life.

Then say no more of death, but sing of life, for the purposes of God are fulfilled by all the varying changes of everlasting being; and God's great wisdom, which we may not question, and his eternal love and unvarying justice, which are beyond all dispute, hath so ordered it that through the deeper sleep that man calls death He passes His children through the darker night into the fairer day, awaking them upon the nobler to-morrow. Then let there be no grieving for the dead; they are not dead; they have only gone before. It is not a question of "resurrection" in the enlightenment of spiritual truth; it is translation only; gone from that which is, to that which is to be, with every power of mind and being, every quality of nature, every element of manhood and morality brightened, purified and strengthened by the change.

So he, on whose form you may drop the sympathizing tear, stands now robed in spiritual glory and inner beauty, with every element and faculty quickened into nobler manifestation, radiant with the diviner purpose; and the heart that beat so lovingly, the breast that throbbed so full of sympathy, the soul that spoke so eloquently out of its windows, the voice, that, melodiously as the silver tones of sweetest lute, sounded upon the ear, have all gone forward. Your brother, so added to, beautified, strengthened and sublimated, that could your soul's eyes be opened now and you were to see his radiant glory, and know how, within himself, he triumphed in the triumph of life, you would say, indeed, an angel has descended in our midst, and we are blessed by his visitation.

My friend and brother, (turning to Mr. F. H. Woods), whose moving words and heart-deep sympathies spoke in the broken tones of your tearful voice a moment since, thine emotions did thy heart and soul every credit, and he, on whose behalf thou gavest utterance, feels and knows more truly than he could ever before, though while living he clasped your hand and had no sort of doubt of your friendship,—yet now, among the hosts who knew him, and the many who loved him, you stand in honored regard and deep affection, as one of the sweetest and the truest whom he ever called his friend and brother. His blessing and benison rest upon you; his greeting and care go with you, and that affection, fraternal sympathy and spiritual love, which he breathed into your life, survives the change of bodily condition, and holds you with tenderest cord to his great soul, still even more strongly than when he last clasped your hand, and gazed with sweet affection into your limpid eyes.

And you, sweet sister, (addressing Mrs. E. L. Watson), whose loving heart, earnest service, sympathetic care, and insight to his nature, revealed a ministry so kindly and graciously rendered, as to be, itself, a noble example of loving charity, sisterly love and womanly goodness, what words may we say for him to you? What words may we say that are needful to buoy up your heart for all the vacancy within your breast, and give you the light and sunshine that shall chase away the gloomy clouds of sorrow? Only this; As thou art strong in the consciousness of spiritual truth, honesty and integrity; as thou art strong in the memory of the earnestness and truthfulness with which thou didst serve this good brother in his hours of need and trial; as thou art strong in the recollection that thou didst sooth his passage between the two worlds with all that loving friendship and kindly goodness can possibly accomplish, let the recollection of all that thou hast done, and borne, be to thee a rich and glorious compensation to sustain thee in this thine hour of trial. Soon the clouds shall roll away, the blue sky again disclose its azure glory, the golden sunlight shall stream in upon your nature, and in the still and quiet watches of the night, the old remembered voice shall break upon the silence. Under this blessing rich, ripe, and rare, all the trials and tribulations being then forgotten, thou shalt know that thy faith in life, in God, in truth, are vindicated by these few words we give to thee to-day. May it be done unto thee in like kindness, and sincerity, when thy need for such arises, as thou didst do to him who graced your home, whose life you soothed, whose end you made so peaceful.

And for all the household here like thoughts go forth. Your friend hath not gone, he hath but retired from outward view, but he lives and moves amongst you still. He will be the same loving presence, the same cheerful inspiration, the same zealous worker for right and truth, the same earnest upholder of all that belongs to integrity, virtue and honesty. And gathering from his life, his thought, his aspiration, the appropriate lessons that belong to them, may we not invite you to accept them and apply them to your own hearts, building up your own souls in accord with his great nature, and embodying the virtues, excellencies and goodness of his life, in the characters of yourselves? Then shall you have good reason to remember with pride and pleasure the gathering here to pay this tribute to his

continued on the eighth page.

"FATHER OF DEMOCRACY."

Thomas Jefferson's Advice to Peter Carr,
Written One Hundred Years Ago, and Now
First Printed.

VIEWS ON LANGUAGES, MORAL SENSE, RELIGION
AND TRAVEL.

Boston Daily Globe.

NEWPORT, R. I., Aug. 10.—The following letter, written by Thomas Jefferson 100 years ago to-day, while in Paris as minister from this country, and addressed to Peter Carr, of Newport, whose descendants are still residents of this island, has never before appeared in print. The letter is the property of George W. Carr, who loaned it to the Newport Mercury for publication on Saturday next, and the editor of that paper has kindly allowed the *Globe* correspondent to copy it, that such sound advice direct from the pen of the Father of the Democracy in America might appropriately appear first in the leading Democratic paper in New England:

PARIS, AUG. 10, 1787.

DEAR PETER:—I have received your two letters of Dec. 30 and April 18, and am happy to find by them as well as by letters from Mr. Wythe that you have been so fortunate as to attract his notice and good will. I am sure you will find this to be one of the most fortunate incidents of your life, as I have been sensible it was of mine. I inclose you a sketch of the sciences to which I wish you to apply, in such order as Mr. Wythe shall advise. I mention also the books in them worth your reading, which submit to his correction—many of them are among your father's books which you should have brought to you. As I do not recollect those of them not in his library you must write to me for them, making out a catalogue of such as you think you shall have occasion for in 18 months from the date of your letter and consulting Mr. Wythe on the subject. To this sketch I will add a few particular observations.

First, Italian. I fear that the learning of this language will confound your French and Spanish. Being all of them degenerate dialects of the Latin, they are apt to mix in conversation. I have never seen person speaking the three languages who did not mix them. It is a delightful language, but late events have rendered the Spanish more useful; lay it aside to prosecute that.

Second, Spanish. Bestow great attention on this and endeavor to acquire an accurate knowledge of it. Our future connections with Spain and Spanish America will render that language a valuable acquisition. The ancient history of a great part of America, too, is written in that language. I send you a dictionary.

MORAL SENSE INBORN.

Third—Moral philosophy. I think it lost time to attend lectures on this branch. He who made us would have been a pitiful bungler if he had made the rule of our moral conduct a matter of science. For one man of science there are thousands who are not. What would become of them? Man was destined for society. His morality, therefore, was to be formed to this object. He was endowed with a sense of right and wrong merely relative to this sense. This sense is as much a part of his nature as the sense of hearing, seeing, feeling; it is the true foundation of morality, and not the go-nalan, truth, etc., as fanciful writers have imagined. The moral sense or conscience is as much a part of man as his leg or arm. It is given to all human beings in a stronger or weaker degree, as force of members is given in greater or less degree. It may be strengthened by exercise as may any particular limb of the body. This science is submitted in some degree to the guidance of reason, but it is a small stock which is required for this; even a less one than what we call common sense. State a moral case to a ploughman and a professor. The former will decide it as well and often better than the latter, because he has not been led astray by artificial rules. In this branch, therefore, read books because they will encourage as well as direct your feelings. The writings of Sterne, particularly, form the best course of morality that ever was written. Beside these, read the books mentioned in the indorsed paper, and above all things, lose no occasion of exercising your disposition to be grateful, to be generous, to be charitable, to be true, just, firm, orderly, courageous, etc. Consider every act of this kind as an act which will strengthen your moral faculties and increase your worth.

CAUTIONS ABOUT RELIGION.

Fourth—Religion. Your reason is now mature enough to examine this object. In the first place divest yourself entirely of all bias in favor of novelty or singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important, and the consequence of error may be too serious. On the other hand, shake off all fear and servile prejudices under which weak minds are servilely crouched. Fix reason firm in her seat and call to her tribunal every fact, every opinion. Question with boldness the very existence of a God; because if there be one, He must more approve the homage of reason than that of blindfolded fear. You will naturally examine first the religion of your own country. Read your Bible, then, as you would read Livy or Tacitus. The facts which are in the ordinary course of nature you will believe on the authority of the writer as you do those of the same kind in Livy and Tacitus. The testimony of the writer weighs in their favor in one scale, and these, not being against the laws of nature, do not weigh against them. But those facts in the Bible which contradict the laws of nature must be examined with more care and under a variety of faces. Here you must recur to pretensions of the writer to inspiration, from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong that its falsehood would be more improbable than a change of the laws of nature in the case he refutes. For example, in the book of Joshua we are told the sun stood still several hours. Were we to read that fact in Livy or Tacitus we should class it with their showers of blood, speaking statues, beasts, etc. But it is said that the writer of that book was inspired. Examining, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the law of nature, that a body revolving on its axis, as the earth does, should have stopped, should not, by that sudden stoppage, have prostrated animals, trees, buildings, and should, after a certain time, have resumed its revolution and that without a second general prostration. Is this arrest of the earth's motion, or the evidence which affirms it, more within the law of probabilities?

A PERSONAGE CALLED JESUS.

You will next read the New Testament. It is the history of a personage called Jesus.

Keep in your eye the opposite pretension; first, of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will; and ascended bodily into heaven; and second, of those who say he was a man of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out without pretensions to divinity ended in believing them and was punished capitally for sedition by being gibbeted according to the Roman law, which punished the first commission of that offense by whipping and the second by exile or death in finca. See this law in the Digest, Lib. 48, tit. 19, § 28, 3, and Lipsius, Lib. 2, De Cruce cap. 2. These questions are examined in the book I had mentioned under the head of Religion and several others. They will assist you in your inquiries; but keep your reason firmly on the watch in reading them all. Do not be frightened from this inquiry by any fear of its consequences. If it ends in the belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under His eye and that He approves you will be a vast additional incentive; if there is a future state, the hope of a happy existence in that increase the appetite to deserve it; if that Jesus was also a God—you will be comforted by a belief of His aid and love. In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor regret anything because any other person or description of persons have regretted or believed it. Your own reason is the only oracle given by heaven, and you are answerable, not for the rightness, but for the uprightness of the decision. I forgot to observe, when speaking of the New Testament, that you should read all the histories of Christ as well as those whom a council of ecclesiastics have decided for us to be pseudoevangelists as those they named evangelist. Because those pseudo-evangelists pretend to inspiration as much as the others, and you are to judge of their pretensions by your own reason, and not by the reason of those ecclesiastics. Most of these are lost. There are some, however, still extant, collected by Fabrius, which I will endeavor to get and send you.

DOUBTFUL UTILITY OF TRAVEL.

Fifth—Traveling. This makes men wiser but less happy. When men of sober age travel they gather knowledge which they may apply usefully for their country, but they are, after all, subject to recollections mixed with regret; their affections are weakened by being extended over more objects, and they learn new habits which cannot be gratified when they return home. Young men who travel are exposed to all these inconveniences in a higher degree to others more serious, and do not acquire that wisdom for which a previous foundation is requisite by repeated and just observations at home. The glare of pomp and pleasure is analogous to the motion of the blood; it absorbs all their affections and attention; they are torn from it, as from the only good in this world, and return to their home as to a place of exile and condemnation. Their eyes are ever turned back to the object they have lost and its recollection poisons the residue of their lives. Their first and most delicate passions are hackneyed on unworthy objects here, and they carry home the dregs insufficient to make themselfs or anybody else happy. Add to this that a habit of idleness and inability to apply themselves to business is acquired, and renders them useless to themselves and their country. These observations are founded in experience. There is no place where your pursuit of knowledge will be so little obstructed by foreign objects as in your own country, nor any wherein the virtues of the heart will be less exposed to be weakened.

Be good, be learned and be industrious, and you will not want the aid of travelling to render you precious to your country, dear to your friends, happy within yourself. I repeat my advice to take a great deal of exercise, and on foot. Health is the first requisite for morality. Write to me often, and be assured of the interest I take in your success as well as the warmth of those sentiments of attachment with which I am, dear Peter, your affectionate friend,

TH. JEFFERSON.

Spiritualism and the Churches.

To the Editor of the Religio-Philosophical Journal:

I have read with much interest Jesse Shepard's article in your paper on "Spiritualism and the Churches." It seems to be his idea that Spiritualism is finding its way among the members of the churches, and that they are deterred from avowing their belief in it, and especially from leaving the churches, and connecting themselves with Spiritualist associations by the low tone of the prevailing Spiritualism; and he hopes to remedy this state of things by lifting Spiritualism to a higher level, and especially out of mere phenomenalism into its true place as a philosophy. I agree with him entirely in thinking that many persons are repelled from the public avowal of their belief by the low character of some of the mediums, by the lack of all high purpose in many of those who seek its manifestations, and by the loose morality of so many Spiritualists, which last seems to the public mind and is often in fact the outgrowth of their belief. I would gladly see a cause so rich in its true philosophy lifted above all these things that degrade it; but I do not agree with Mr. Shepard in regretting that so many religious people who accept the facts of Spiritualism still retain their connection with, and affection for, the churches to which they belong. I see no reason why one who has by a careful and intelligent examination of evidence come to believe in Spiritualism should at once abandon either his religious faith or his connection with the church to which he belongs. A Jew would be still a Jew; a Romalist a Romalist; a Congregationalist, an Episcopalian, a Universalist, might each remain what he was before.

It is true that the theological teachings of Spiritualism would lead us away from some of the old and even cherished dogmas of some of the churches; but the churches themselves are departing from their old standards. An arrival at the most liberal point of theology would hardly be a greater departure from the orthodox dogmas of the present time than these present dogmas are from those of a hundred years ago. The church was intended to be a great instrument for bringing the world to Godliness. It has done a great work in the past; it is, I am sure, to do a great work in the future. I am sorry to see any lover of God's truth turn his back upon it. As he grows liberal, let him stay in it and help to raise the average of liberality as well as to influence his brethren. I believe profoundly in the "Spirit of Truth," which Christ said would "guide us into all truth." The very idea of "guiding" involves the idea of progress. Truth is progressive. Our churches are recognizing this, though not willing fully to avow it. Their conservatism

is a wholesome thing. It is no more than right that every proposed reform, every new idea, in fact, should have a presumption against it, and be compelled to win its way by convincing doubters and opposers. This struggle is not only a moral education in itself, but makes the truth wrought out more precious. If we were all reformers we should be a mere centrifugal force that would throw society out of gear. For one I see no good reason for the organization of Spiritualist societies, especially if regarded as taking the place of the old religious organizations. Spiritualism is valuable for its moral philosophy, and for its development of psychology as a science, and its friends may well meet to study and discuss the subject in these relations, just as the adherents of any other science or philosophy meet to explain and advocate their theories; but I see nothing in it that is distinctively religious. Rightly understood it is a great help to religion. It proves our future existence; it helps us to a higher spiritual life; it teaches that a man is what his conduct makes him and the transcendent importance of character, and especially that if by an immoral life a man opens his heart to devils, devils will come in and abide with him.

While, therefore, I would lift up Spiritualism to the highest moral plane, I do not desire that its friends in our churches should withdraw from their church relations, but that they should stay where they are and demonstrate the entire compatibility of a belief in Spiritualism with the highest Christian life and teachings. JOHN HOOKER.

Hartford, Conn.

"The Manifesto."

To the Editor of the Religio-Philosophical Journal:

This is the title of the monthly literary exhibit of the Shaker communities in the United States. It is a plain and unpretending, neat little periodical, typical of the Shaker character. It is mainly filled with articles of a moral and religious nature, contributed by members of the communities, inculcating lessons of charity, forbearance and good will toward all; simplicity and sincerity, genuine goodness and practical usefulness—in short, the whole spirit of original Christianity, or true humanity. The religion of the Shakers, it seems, is more a practical, living, every-day-and-hour sentiment and aspiration than the so-called religion of most of the orthodox sects. Leading more simple and natural lives, less steeped in selfishness and arrogant pride, practicing temperance in all things, I presume there is more truthfulness and sincerity, less hollowness and deceit, more purity and spirituality found among them than in the world at large. I wish I could live among a family of them for a season, and see what lessons I could learn. That same system of communism or socialism, similar to that of the Shakers, will be the outcome of a higher type of humanity, there can be no reasonable doubt.

In Spiritualism the Shakers are our elder brothers and sisters. They were the recipients of spiritual influence, and familiar with the fact of spirit existence and return before the advent of modern Spiritualism. Their susceptibility to spiritual influence and control probably accounts how they came to be called "Shakers," and how a similar body of devout men and women came to be called "Quakers." How we, modern Spiritualists, have escaped being labeled in a similar manner, I cannot explain to myself, except as a marvel. You are aware of the fact that many of the wiseacres, who "Investigated" the rappings in the presence of the Fox girls, said the raps were produced by some peculiar snapping of the toe-joints. Quakers—Shakers—Jerkers, they would constitute a great trampite fraternity!

It strikes me that the moral philosophy of the Shakers, as exhibited in their *Manifesto*, is extremely biblical or scriptural, and running too much in old theological grooves. To my mind,

"Truth is Truth, wherever found.
On Christian or on heathen ground."

The bible is a pretty old book, and can't possibly contain all the truth which is important for us to know. While that book is still valuable, containing many a ray of truth, light and inspiration from on high, truth which commends itself to reason, and is attested by one's own experience, it contains at the same time a mass of rubbish, cumbersome and profitless—a medley of fancy, folly and truth jumbled together, which no reflecting mind on an advanced plane of knowledge can continue to accept. From the spiritual philosophy we can and should learn, that what of inspiration and revelation the Bible contains, was not given by God himself, in *propria persona*—no! it was given by spirit-messengers, advanced spirits, who were commissioned to teach and instruct, and these spirit teachings were calculated and adapted to the immediate necessities, conditions and capacity of those to whom they were given. What is imperfectly preserved in the Bible of ancient inspiration and spirit teaching, are mere scraps and shreds of all that has been given. It was not necessary for the salvation and progression of mankind, that copies be made and preserved, because inspiration has never ceased. There are periods of elevation and depression of this spiritual index, but at no time have any people been entirely destitute of it; nor is the present age. The idea of an authoritative and final revelation for all future times and conditions and states of development, is nothing less than a superstition, and is one of the objects of Spiritualism to uproot such superstition.

"The pure, fresh impulse of to-day.
Which thrills within the human heart,
As time-worn errors pass away,
Fresh life and vigor shall impart."

In the August number of the *Manifesto*, Brother Whitworth's perspicuous reply to Westbrook, is contributed by Elder H. L. Kads from the RELIGIO-PHILOSOPHICAL JOURNAL, and reprinted entire.

From an article on Education, in the same number, I copy the following:

"There are some sixty Shaker families who have been taking and educating children for about one hundred years. Thousands of these children have gone out from among the churches; but the churches themselves are departing from their old standards. An arrival at the most liberal point of theology would hardly be a greater departure from the orthodox dogmas of the present time than these present dogmas are from those of a hundred years ago. The church was intended to be a great instrument for bringing the world to Godliness. It has done a great work in the past; it is, I am sure, to do a great work in the future. I am sorry to see any lover of God's truth turn his back upon it. As he grows liberal, let him stay in it and help to raise the average of liberality as well as to influence his brethren. I believe profoundly in the "Spirit of Truth," which Christ said would "guide us into all truth." The very idea of "guiding" involves the idea of progress. Truth is progressive. Our churches are recognizing this, though not willing fully to avow it. Their conservatism

is this number of the *Manifesto*, to me, is the sketch of Elder F. W. Evans of his trip across the Atlantic in the steamer Georgia, and of the opening of his missionary labors in Glasgow. He is accompanied and assisted by J. M. Peebles.

On the evening of the fifth day of the voyage, in response to a call from captain and passengers, the Elder delivered a lecture of about an hour and a quarter. It was well received, thanks voted, and the captain congratulated him as achieving a success. A general feeling of satisfaction was expressed the next day. Of his opening meeting at Glasgow he writes: "Our first gathering was made by the thin veil which usually—not always—covers the face of these materialized forms. This request was made in the privacy of their own home, speaking as the world say to the 'empty air.' It was thus asked as a test and communicated to no one, in the flesh, at least. Among the first forms to come from the cabinet was one purporting to be 'Annie.' She called for 'papa and mamma,' and immediately she had kissed them she said, 'Papa, I can't dematerialize for you this time for I must save my strength for Laura (a sister of Mrs. C.), to come; but I will come again and try and leave this veil off as you wanted me to do.' They were then about three feet in front of the cabinet. The form stepped into cabinet and in a few seconds returned, and said: 'Papa, I can't get this off now; I'm not strong enough. See, papa, it's a part of me,' and she seized Mr. C.'s hand, rubbed it over her face, and said, 'You can feel it, can't you papa?' Mr. C. says he rubbed and pinched the face, and the thread of the lace seemed actually imbedded in the flesh and to be a part of it! Will some philosopher of these strange and mysterious occult laws, please explain this remarkable phenomenon?" The form soon went into the cabinet, and Laura came out at once, and was joyously recognized and sent loving messages to friends at home.

A form materialized within two feet of me, walked by me six feet, returned and dematerialized where it had formed fully eight feet in front of the cabinet. When it had gone down a little ball of light seemed to remain on the carpet. By request of Mr. Gruff, Dr. Corbett of this city, who sat by my side, picked up this ball and found it to be a roll of fine illuminated white lace. He put it down again, stepped back one step to his seat, and instantly in the presence and plain view of all, that ball began to move, to unroll as if lifted from below, then it spread out and in less than ten seconds a full form of a young lady, beautifully illuminated, stood there at my very feet. Having thus materialized under my very eyes, she advanced a few steps, then turned round, walked to the cabinet and disappeared.

The light was now turned lower, and an illuminated form, calling herself "Polianthus," an Egyptian, came out. She was fully a head shorter than the medium. She walked direct to me, reached over my shoulder, took a bouquet of roses from the mantle shelf at my back, walked to the cabinet, entered, and in about ten seconds returned, carrying in her hands what seemed to be the same bouquet, except it was beautifully illuminated. A. L. Johnson, the medium before mentioned, now spoke to her in her native tongue. "Polianthus" stopped a moment, seemed startled, then in an instant rushed to where Miss Johnson was sitting, embraced and kissed her, talked fully a minute and then presented her with the beautiful bouquet. This was within four feet of me, and I was closely watching all that occurred, and here is the remarkable part. Immediately "Polianthus" let go the bouquet, that instant the brightness vanished. It was disilluminated, if I may use the term. When she had gone back to the cabinet, which she soon did, the light was turned up and nearly all of us examined the bouquet. It was a small bunch of red and white roses, the same we had all seen on the mantle at the commencement of the séance. Many more remarkable things I could relate about this, to me, most wonderful séance, but I fear my article has already signed its own death warrant on the charge of too much length.

I expect to continue my investigations, Mr. Editor, until I have seen all the most prominent mediums on this coast. W. A. WOTHERSPOON. San Francisco, Cal., Aug. 10th, 1887.

A MODERN SIBYL.

The purpose of this paper is to review briefly some of the remarkable facts and incidents of a life marked by a wonderful physical and almost prophetic phenomena; a life lived partly in the past and partly in the present century, and whose incidents are well authenticated historical facts. According to Tasso, but ten sibyls have lived up to his time, mostly in Persia, Greece and Rome. They possessed the prophetic instinct, writing prophecies chiefly in verse, called sibylline books or oracles. In Greece they were written in Ionic hexameters, often so defective as to lead to the subsequent adoption of prose. Apollo was their great oracular deity, who was consulted by no less than twenty-two oracles at Delphi; though the most important oracles of Apollo were at Olympia, in Eols, and Dodona, in Epirus. But the Romans adhered to the augury of sibylline. Their chief oracles were those of Faunus, in the grove at Albunes, and on the Aventine hill. The vehement Demosthenes consulted the oracle, but Cato, of Utica, disdained their wisdom. The spiritual Greek character better apprehend the possibilities of divination than the more rugged and masculine temperament of the Romans, with whom the spirit of divination and oracular wonders ultimately declined.

Mme. Marie Anne Le Normand, sibyl, astrologer and counselor of Napoleon Bonaparte, Robespierre, Alexander of Russia, the Empress Josephine and others, was wonderfully skilled in the art of divination, and an adept in the history from all former ages to known days. The annals of the Greek and Roman oracles, of the Gallic Druids, and the prophecies of Baal were familiar to her. Born in the year 1772, at Alençon, in France, of respectable parentage, she was a walking somnambulist at the age of seven years. Being too young to practice divination, she was the vehicle of an occult power which was the wonder of the theose in which she lived. She became the oracle of the royal abbey of Benedictus, making then and there her first prediction, in the midst of ecclesiastical environment, and was therupon introduced to Bishop Grineldi as one supernaturally inspired. She was more skilled in the interpretation of dreams than Joseph in Italy, and was a living demonstration of the doctrine of second sight, and at the age of twelve was a perfect adept in the practice of judicial astrology, in the casting of horoscopes and the arrangement of cabalistic figures. She explained the assertions of Plato, Aristotle and Plutarch, how Socrates prophesied the principal events of his own life, and also how Tacitus, Iberius and Marcus Aurelius interpreted dreams. She explained the cure

effected by the use of amulets in the Middle Ages, and the cure of king's evil by the seventh son. She discovered many of the vulgar methods of divination existing since the days of Circe, such as the divining-rod cartomancy, but at once adopted the art of chiromancy and proclaimed the language of Solomon as significant:

"Length of days is in her right hand, and in her left riches and honor."

Let it be remembered that Ptolemy, Plato and Galen considered chiromancy one of the exact sciences, and expounded it fully in their writings.

At the age of 17, our sibyl made a notable prediction. When Louis XVI. convoked the states general, she predicted the downfall and destruction of the French monarchy, after existing 1800 years; also the suppression of convents and the dispersion of the clergy in France. She disclosed her true destiny to the Princess de Lambelle; to Gen. Hoche, his brief but brilliant military career, and to Lefebvre his elevation as Marshal of France. She also predicted long life to Mme. de Montpensier, who was to have been guillotined the next day, but who lived to her 100th year. To Murat she truly predicted a violent and speedy death, and a magnificent funeral; to Robespierre and St. Just, immolation at the hands of an infuriated populace.

Mme. de Beaumain, who subsequently became the Empress Josephine, being a prisoner at the casernes, with other ladies sent to the sibyl the data for drawing their horoscopes—their ages, the month and day of their birth, night or day, initial of their baptismal names, their favorite color, flower and domestic animal. The sibyl was then at La Force, and ignorant of their several names and personalities. She predicted the death of M. de Beaumain, Josephine's husband, and her subsequent marriage with a man destined to the highest dignities and fame, the world's prodigy; and finished by intimating their divorce. These predictions were singularly coincident with those of the celebrated Euphemia David, the negress of Martinique, who had assigned her the future empire of the French. At this time Napoleon, an officer of artillery, was introduced to the sibyl by Gen. Lasalle, who was yet unknown to Josephine. He was told that he would win great battles, conquer kingdoms, distribute crowns and astonish the world; that he would marry a widow and die in exile. This she professed to read from the lines in the hollow of his hands, which she declared to be a *chef d'œuvre* of chiromancy.

Mirabeau consulted her by letter from his donjon at Vincennes, and Mme. de Staél was told that on the morrow she would be snubbed by Napoleon, when he called her a "seductive magpie." Talleyrand once addressed the pythoness as follows: "Illustrous sibyl, will you never predict for me aught but misfortune?" This may have been intended as an irony, but in view of her great fame and unrivaled patronage by the great, it cannot have injured her very much.

On the 28th of November, 1809, while interpreting a terrible dream of serpents for Josephine, she told the Empress that an infamous deed would be committed against her December 18 following, meaning her divorce by her husband. For this Emperor Napoleon arrested the prophetess, seized her furniture and cabinet, and imprisoned her for twelve days in solitary confinement, during which time the infamous deed was consummated. In the case of Horace Vernet, the painter, her prediction covered thirty years, in which she assigned to him magnificence in art, and the patronage of a great king. That king was Louis Philippe, who commissioned the immortal artist to go to Africa to fill a notable artistic work. This promise was made to Vernet when he was a little child, and his fame as an artist shows the promise faithfully fulfilled.

In 1810, Pottier, the famous comic actor, drew a prize in the lottery at Lyons of 250,000 francs, by buying tickets under her direction, given him sixteen years before. The tickets he bought were, by singular coincidence, the numbers of his birthday.

Her apartments were the haunt of statesmen, warriors, philosophers, authors, kings and lovers, and when she was relieved from arrest at Brussels, in 1821, for avowed companionship with Ariel, she was borne in triumph through the streets by a delighted and enthusiastic populace. She was solicited to become an adjunct of the French policed in 1811, but rejected the overtures of M. Pasquier, the Chief, with disdain, as a suggestion of sacrilegious and mercenary import, holding her genius and vocation to be above the utilities of even civilization.

She was the author of Memoirs of the Empress Josephine, dedicated to the Czar Alexander, and received from him a diamond ring in approval of the excellence and justness of her authorship. She wrote several works on necromancy and divination, notably "*Les Prophéties d'une Sibylle*." Her history and predictions are superior to those of Nestorius in the sixteenth century, or those of the Cumæan sibyl of the Roman epoch.

H. T. W.

The Liberal View.

"The old view that held its place so long in the church," says a Universalist exchange, "that the heathen were flowing in one continuous stream down to endless perdition simply because they had no knowledge of or faith in Christ, when they had never heard of Christ, and had no way of hearing of Him, was simply a hideous mockery of Justice, an infamous crime, a foul blot upon the fair face of religion. The wonder is that such an idea of God and His government should have been tolerated so long in the church. It has been called the 'nerve of missionary effort,' when, if the truth were known, it would be found that it has driven more good men and women out of the church than it has been the means of bringing heathen into it, and on evangelical grounds, lost more souls than it has saved."

"And while the theory of probation, either in this life or the future, forms no part of our own creed, believing rather that the divine purpose is best represented in the spiritual education of the human race, and that our Heavenly Father uses all worlds to this end, limiting His saving grace and forgiving mercy to no time or place; still we cannot look with indifference upon this new movement, and would say all honor to those Andrew professors and others who desire to see Christianity redeemed from all traditional incumbrances that threaten to mar its beauty and destroy its life—who sincerely wish to vindicate the character of God and glory the law of righteousness, by asking for those who live on India's coral strand or Ceylon's isle the opportunity at least of knowing and accepting Christ as their Savior, before they are sentenced to endless torment because they do not know and accept Him."

"It is stated that the false prophet who recently predicted the destruction of Mexico by an earthquake has been sent to jail."

NOTES FROM LAKE PLEASANT.

[Special Correspondence.]

The camp grows, and every one seems to be contented and happy. It is a general remark, "It is so quiet this year," and yet those who know, say that there are as many campers as usual, and as many guests at the hotel as at this time last year. There are many strangers here, and those who have been here year after year say that the class of people who come grows better every season.

Monday is a rest day, and after the lectures, concerts and crowds of Sunday, everybody is glad that there is nothing special going on. Time flies rapidly, and no one knows where it goes. Many are interested in the conferences which often may be better termed test or experience meetings. Ten minutes is the limit, consequently there are many speakers and various are the topics discussed.

Monday evening an entertainment was given in the Association Hall, complimentary to Mrs. Sue B. Fales. Music, reading and tests made the evening pass pleasantly.

Tuesday afternoon Mrs. H. S. Lake, at the request of friends, gave a lecture based upon questions sent up by the audience.

On Wednesday Mrs. Amanda M. Spence continued her theme of Sunday in her usual convincing style, the subject being "Death and its Relation to the Physical."

Thursday evening there was another entertainment in the hall given by friends of Mrs. Dillingham, and those who were there pronounced it a very enjoyable affair.

Friday Mr. Charles Dawbarn gave a lecture, "A Fact of to-day, or Trial of Spirits." He said that spirit intercourse is a truth now recognized by the world, but that it has two important factors that are rarely taken into consideration. They are, first, the ignorance of the mortal, and next the ignorance of the spirit, as to the laws governing intercourse between the two worlds. Man mortal is making a great endeavor to clasp hands with man the spirit, and arrives at every conclusion by the standard of his five senses; and to an extent man the spirit has been attempting a like impossibility by endeavoring to reach his mortal brother on the earth plane, and bring to him spirit experiences expressed through a mortal braid. The higher will always have experiences impossible to the lower. We are all visible and invisible to-day; we are all mortal and immortal to-day, and, therefore, it follows that our higher natures have experiences unknown to the lower.

The lecturer argued how impossible it was to "try the spirits." While some statements could be proved, others had to be taken as they were. Scientists classed all phenomena under the head of "mind reading." With a mind reader it was necessary to have one thought uppermost in the mind, while a medium can call up the almost forgotten past. While referring to experiments in hypnotism, in Paris, Mr. Dawbarn gave instances where facts impressed on a hypnotized subject were remembered afterward, and certain commands enjoined during the abnormal condition, were carried out after the mesmeric influence was removed. He cautioned his hearers to study the laws of spirit control and move slowly and carefully, actuated by a spirit of charity.

There seems to be a lack here in this one direction; not only this year but last, instances have been noted that show the need of some systematic effort toward helping a certain class. There are undeveloped mediums who know that they have certain strange sensations and powers, and are impressed to come to Lake Pleasant, thinking to find some way to help them to understand the strange power better. They want to control the influences, yet are ignorant of the laws of membership, and cannot do so. Perhaps they have no opportunity at home; perhaps this is the one time, the one place. Sometimes they fall into good bands, and sometimes they do not. Instead of going into mixed circles to their own injury, they should be helped and encouraged. If some mediums, with their own wide experience, would spare little of their time for systematic help in this direction, they would have ample opportunities for doing practical good.

There is a spirit picture on the grounds executed through the mediumship of Dr. Rogers, the slate writer, without human touch. This sounds like a big story, but when one hears of the patience and faith of those who sat for it, it does not seem so improbable. The parties sat with Dr. Rogers for three weeks, three times a week, and those for whom the picture was to be given sat at home; at other times, keeping from amusements of all kinds and giving their whole mind and thought to the picture, that they hoped to have.

Finally, according to directions they took some card board, tore off one corner in a zig-zag manner so as to identify the piece, tacked it on a frame and laid it on the table. Dr. Rogers went into a deep trance. At first the spirit of a lady was seen by all, and after remaining a few minutes and when disappearing, went up instead of going down. In forty minutes the picture was complete without the touch of mortal hands. Not only is the work on the picture such that it would have been impossible for any artist to do it in such a short time, but it is declared a perfect likeness of the husband of one of the parties composing the circles, and who had been in spirit-life over thirty years. Many cry, "Impossible! I don't believe it!" without taking into consideration the prayerful patience that possessed the sitters.

There were more people here Saturday than any day yet, owing to the clam bake at Stedman's, the fireworks and "illumination." In the afternoon Mr. John Slater gave a benefit for the Association in the hall, giving many tests to more than twenty-five different persons, each of whom said they recognized the facts and names given them. To relieve Mr. Slater, Mrs. Carrie E. Twing recited very prettily an inspirational poem, giving the incidents which originated it.

The illumination was very general and cottages and tents were beautifully decorated. Lyman street was ablaze with light. Mr. White made a great display; the Pierce cottage was decorated with much taste; "Heavenly Court" received many flattering comments and many of the side streets and out-of-the-way places were gay with lanterns. The fire-works were sent off from a float on the lake, and many were the ohs and ahs of the assembled small boys, and the children of a larger growth seemed to enjoy with as much delight the rockets, water-sprays, etc.

Sunday dawned cool and beautiful, and both speakers of the day had the satisfaction of speaking to very large audiences. Mr. Charles Dawbarn was the speaker of the morning, and judging by comments, he was fully appreciated by his hearers. His subject was "Universal Law."

In the afternoon J. Clegg Wright spoke on the theme, "Science of Spiritualism." He began by saying: "By the word nature I mean that which is and that which persists. To me it means the totality of the seen and the unseen; the totality of the sensible and the insensible, in perfect and complete to-

tality. Nature is everything and everything is nature."

"For a thousand years the struggle of the human mind had been to comprehend the problems of nature by revelation, by the diluted science of the instructor of Alexander. With the dawn of the inductive philosophy came a new departure; the day of science departed."

After speaking of the gradual rise of skeptical philosophers, and how philosophy invaded the idea of the sovereignty of God, Mr. Wright said that "The science of modern Spiritualism consists of some phenomena—I do not say facts; I say phenomena, and by that I mean 'that which appears,' and nothing more. If Spiritualism is not a science, it is nothing; it does not rest on authority nor divine revelations. Spiritualism is a science the same as geology is a science; as chemistry is a science; as astronomy is a science; and to be investigated with the same care. Place modern Spiritualism beside these. Why? Because these phenomena that occur can only be explained by the theory that they are produced by spirit."

He showed that the atomic theory was only demonstrated objectively. "I can not say that nature is governed by universal law because I do not know it; there may be a domain of nature that deviates from my experience. A spirit rap as a phenomenon would be of very little importance to man, were it not accompanied by a controlling intelligence."

Mr. Wright referred with scorn to the professors in Pennsylvania who without having carefully investigated spiritual manifestations stand before the world and say they are produced by fraud."

The regular business of the N. E. S. Association was held to-day, and officers were elected for the ensuing year. The constitution was revised and various suggestions were voted upon for benefiting the camp. The camp is said to be on a better financial basis than ever before and its prospects were never better than to-day.

August 15, 1887.

August Magazines Received Late.

CHILD CULTURE. (New York.) This monthly is devoted to the interests of the parent and teacher.

THE PLATONIST. (Osceola, Mo.) Contents: The Yoga Aphorisms of Patanjali; Papers on Sufism; The Taro; Life of Hal bin Yodkan, the Self-taught Philosopher; Lives of the Philosophers and Sophists; Baruch Spinoza; Interpretation of the Timaeus of Plato; Orpheus; His Life, Writings and Theology.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: Walks in the Wheatfields; Captain Sir Dilberry Diddle; Marzio's Crucifix; My Lattice towards the North; A Visit to a Dutch Country House; A Secret Inheritance.

THE PANTRY. (Boston.) The young will find many pretty stories, poems and illustrations in this month's issue.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SECOND STANDARD PHONOGRAPHIC READER. 744 Broadway, N. Y.: Andrew J. Graham, author and publisher.

This is certainly a most excellent work for those who study to become efficient reporters. Mr. Graham's system is easily learned, and when thoroughly mastered by the student, no difficulty whatever will be experienced in filling any position where rapid writing is necessary. In making the selections for this Reader the aim of the author has not been to make those with which everybody would agree, for that would be impossible, but to make such as would afford as great a variety as possible of styles of expression and thought (for the reporter must study styles of thought as well as of expression), and embrace a variety of the general subjects of public speaking, so as to introduce an extended vocabulary, and thus prepare the student for actual reporting, by causing him to familiarize a large number of the most useful outlines, word-signs, contractions, and phrase-signs, and by acquainting him somewhat with the conflicting thoughts which he must be prepared to report.

New Books Received.

UPLIFTS OF HEART AND WILL. A Series of Religious Meditations, or Aspirations Addressed to Earnest Men and Women. By James H. West, Chicago: Chas. H. Kerr & Co. Price, cloth bound, 50 cents.

WOMAN: HER GLORY, HER SHAME, AND HER GOD. By Sandford. London: Stewart & Co.

SPIRITUAL HEALING FORMULA AND TEXT. Book by A. J. Swartz. Chicago: published by the Author.

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CHICAGO, ILL., Saturday, August 27, 1887.

Vocation and Character.

"Be ye clean that bear the vessels of the Lord," was an injunction laid upon the old Jewish priesthood. Doubtless its significance was largely ceremonial, but it rose in meaning with the progress of moral and spiritual conception among the people whose God was Jehovah. It is only in the moral aspect that it is deemed of any value or force among Christian people, the old ceremonial being considered a type of the moral. So considered it is the expression of an important practical principle, that spiritual leaders and moral teachers should themselves be spiritual and moral, their character squaring with their high vocation.

On this ground the primitive Christian Church and the Protestant Church generally have required superior character as a condition of admission into the ranks of the ministry. They conceived God as a moral being, and that those who are his accepted representatives and expositors must be in accord with him in spirit and character. Only such can be in genuine sympathy with him, and be intuitively quick to understand and justly expound him to others.

Besides, there enters here a law of moral consistency and veracious honesty. It is only the good man that can honestly concern for goodness for its own sake. He only can be veracious to the core; and God must require such as these to serve him as His proper representatives. If God is Truth, only truth can be acceptable to Him. If He is pure and unselfish love, only this can perfectly serve Him. The selfish and unveracious must more or less misrepresent Him, and they are hypocritical pretenders so far as their vocation and utterances imply affinity with God. This is, of course, to be construed as making due allowance for human infirmity, which always falls below its own moral ideal; but it is not meant to make allowance for deliberate falsehood and systematic fraud, for a controlling habit of sensuality, or for a prevailing spirit of gross and groveling earthliness, which gives no practical hint of alliance with any power or quality of a moral heavenliness.

This moral veraciousness and wholeness becomes important in proportion to the declared moral elevation and sacredness of the God professedly worshiped and proclaimed. This exalts and sanctifies the office of his ministers, and it makes a corresponding demand on their character and conduct. If the God is a Bacchus or a Mars, his service does not imply temperance or the love of peace. If the deity is a goddess like Venus or Kali, its most sacred and honored votaries may be毫不羞耻的 sensual and malignant and murderous, but if the deity be Diana or Vesta, the spiritual and moral requirements are radically changed. It was a mortal crime for their consecrated priestesses to yield to the solicitations of sexual appetite. If the Deity be the "heavenly Father" of Jesus, the conditions of acceptable priesthood are altered again. The requisitions are more varied and exalted; or rather, they are more fundamental and all-pervasive. They imply a unity of character in communion with such a God. They imply a proximate and a desiderated Christianity in all who, like Christ, make it their avowed vocation to reveal "the Father."

Now Spiritualism should not be inferior here to anything which has gone before it in the name of religion. If it is, it has no mission among Christians. It should take a back seat. The best has the right of precedence, and should occupy the foremost place. Spiritualism, then, should subside as a religion or prove itself better than that of Christ. If that of Christ is the best, we should labor for its propagation and exaltation; and so far as the regular churches do this we should cooperate with them. Spiritualists will not readily admit any inferiority here; nor can they consistently so far as their religion is divine, and so far as it makes the infinite spirit, instead of the finite and phenomenal; its supreme inspiration. This, however, it is to be regretted, is not descriptive of what passes for religion with a considerable number of Spiritualists. They care for nothing but a sensuous intercourse with temporarily reincarnated spirits. These people must be left out of account in the present exposition. We address those of a better mind, who want to advanced true and noble Spiritualism, who would appropriate all that is best in the old religions and add to it the philosophic and scientific light of a modern and advancing pneumatology. These must have a deity of infinite perfection, who is, therefore, purely spiritual and moral, and vitally so, not artificially. Such being can be rightly and adequately conceived only so far as his own character is approximated, nor can the moral principles which are implied in his character be zealously maintained and propagated in purity and then practically urged on mankind so effectively by the vicious as by the virtuous.

Therefore, if Spiritualism is to succeed as a religion, it must make itself manifest as a tip-top religion; and as a condition of this, it must have a tip-top ministry—a ministry whose general intelligence is inferior to none, whose specialty is superior, and whose prevailing spirituality and moral force are worthy of their superior vocation. The expositors of the highest thought and life of Spiritualism must not live in glaring inconsistency with their teachings. They should in some fair degree exemplify the supremacy and dominance of the highest qualities, devotion to truth and an honest and faithful pursuit of the highest ends.

There is a class of mere phenomenologists who are only conduits for whatever comes to them, irrespective of principle or moral purpose and influence, except so far as it may presumably affect their popularity and pocket. No significance whatever attaches to their action or utterance. They are beneath the power of misleading and perverting, because they do not set up as moral guides. They can scarcely misrepresent, because they do not undertake to represent anything but themselves and their phenomena. These will exhibit genuine spirit phenomena whenever they can; and if, in case of financial necessity, they present a little of their own, and if in case of some other temptation they prove equally weak, religion and morals receive no discredit, because religion and morals are not in anywise identified in name or fame with these mere phenomenologists. Still, fraud and falsehood are not rendered innocent because of the extreme moral degradation of the perpetrator; and their sin is to be condemned, though it is not to be so severely dealt with as in the case of those who make it their duty to deal in principles and expound the laws of the moral and spiritual life. For these we should have a higher standard, and we should have some means and agency by which we can build up a worthy body of teachers and protect them against confusion with wandering charlatans and frauds and social leeches.

Spiritualism has obligations to itself and to the world at large. It owes it to itself that it shall not seem inferior in moral conception and attainment, and general deportment to any other society or portion of the world. This obligation Spiritualism cannot well boast of having fulfilled, at least in the general estimation. It is for this reason that vast numbers of respectable Spiritualists retain their old religious connections or return to them after a little absence. The old churches have a moral and social dignity, which can never be attained by the prevailing methods of Spiritualism. Those churches, with all their faults, have a lofty and stern moral conviction and purpose, which makes them willing to pay for regular and stated services; and they are earnest enough to organize in every possible way at any cost to make sure of their ends. Till Spiritualism becomes equally earnest and nobly self-sacrificing and systematic, it has no rational prospect before it but to be comparatively feeble as a distinct force, and to have its best blood run in the veins of the churches. This is not the right way. The first great duty of any distinct form of force is self-protection and self-development. This is a necessary condition of its efficacious influence on the world. It must organize in order to conquer. It is the army and not the mob which endures prolonged strains and achieves the great and final victories and secures and protects the results. Here is a comparatively unworked field for the energies of Spiritualism. It has a right to the crystallized results of its own labors; and its own advanced thought and principles ought to have a distinct monumental expression in an organized social force with all the material symbols and insignia thereof; and for this it needs the development of a far mightier power of generous and self-oblivious conviction of the need and duty of organized efforts for the spiritual culture of Spiritualists.

The Rev. Bird Wilkins says "the beehive is a true illustration of Socialism."

The Blind Tiger—Perverse Human Nature.

The exceedingly great sinfulness of bibulous humanity is comprehensively illustrated by the *Topeka (Kansas) Letter*. It appears that in several cities in the State what is known as the "blind tiger" is the scheme which is being used to sell beer and whisky. A description of this novel little apparatus is told by one who has investigated its peculiar nature.

The other day when he was out in Western Kansas in a town of not over 500 people, he asked the hotel proprietor if there was any place where he could obtain some beer. The host pointed significantly to a little dug-out in the rear of the hotel and motioned him to go ahead. He did, and passing five or six steps entered a room about five feet below the surface of the earth, ten feet long by six feet wide. Looking around on either side he saw the dirt wall, but gazing ahead he detected a partition dividing the room. In the center of this partition midway from the floor to the ceiling was a revolving cylinder divided into compartments. Above this "wheel" as it was called, were printed the following words on a placard:

PUT YOUR MONEY On the wheel. Your change will Come back.
Beer, 40c per bottle. Beer, 5c per glass. Blackberry brandy, Two drinks for 25c.

He went down into his pocket, and finding a 50 cent piece placed it on the wheel in one of the compartments. In a clear and distinct tone of voice he said "One bottle of beer please." For a second silence reigned supreme in the cave-like saloon. He soon heard a creaking sound, the wheel revolved, and his 50 cent piece disappeared from view.

For the space of several minutes he heard nothing; then the wheel revolved once more and before his astonished gaze rested a bottle of beer, a glass, and a ten-cent piece, the glass being in one compartment and the beer in the other. He drank the forbidden fluid in silence, and placing the empty glass and bottle back in the compartments of the wheel he saw them whisked from his sight and then he withdrew.

Now, at no time was the party who sold him the liquor visible, and it would be impossible for him to swear who or what he was. The partition which divided the cave and behind which the unknown seller transacted his business was very tight, having but one crack in it. He looked through this, striving to see what was behind the mysterious partition, but he could see only one thing and that was a government license from the national revenue office at Leavenworth.

Human nature in some individuals has not arrived at that stage in the process of development wherein the mind feels that a sacred obligation rests upon it to exercise self-restraint. Those accustomed to indulge regularly in the use of spirituous or malt liquors will resort to almost any device, however dishonorable, in order to gratify their insatiable appetites. What is true in that one respect, is also true with reference to the greed for money, which often results in methods to oppress the poor or to defraud State, city or county treasuries. The boddies of this city, the speculative aldermen of New York, and other human parasites that prey on the public with various schemes which they have ingeniously devised, illustrate the fact that a current of greed and dishonesty of huge dimensions permeates a large portion of the human family. The inordinate avarice of the wealthy as exhibited on the large estates of England, Ireland and Scotland, results in untold misery to the toiling masses. Senator Fry, of Maine, who has been making an extensive tour in Europe says he was struck by the degradation of the laborer, the starvation wages and terribly enormous taxation which took from the humblest a share of his pittance. The employment of women and dogs as working cattle impressed him greatly. In Venice he found women in lace factories working fourteen and sixteen hours a day at a maximum rate of twelve cents a day. In Switzerland, at one of the hotels, the porter, who worked without salary, depending upon fees for his services, was taxed \$17.50 by the State.

When the grand truths of Spiritualism shall have fulfilled their mission, and thoroughly leavened the various religious sects, and banished the selfishness and greed that exist in the souls of perverse mortals, then, and not till then, will the "blind tiger" and such scenes as presented by Senator Fry, cease to be.

Home for Destitute Mediums.

The project of a home for worthy, destitute mediums has often been broached and several unsuccessful attempts made to establish one. But it now looks as though beginning would soon be made that will in time grow into a well endowed institution. Mr. E. Terry, formerly of New York City, and now of Los Angeles, California, who is spending the summer at Lake Pleasant, of which he is a director, has been considering the matter for some time. With Mr. William S. Butler, a Boston merchant, he has drawn up a subscription paper and begun the work. Below is the document:

DESTITUTE MEDIUMS' HOME.

We, the undersigned, agree to pay the amounts of money set and written opposite our respective names herein, the same to be used for the purchase of lands and building and maintenance of the same for "Destitute Mediums' Home," the payment of said amounts to be made when the amount of \$25,000 is herewith subscribed. The government

of said Home to be arranged and determined by the majority herein subscribed named persons. We hereby authorize Wm. S. Butler or other person designated by him to collect the said money and place the same in the New England Trust Co. of Boston, Mass., the money to be held in trust by said Trust Co. until the several amounts aforesaid are collected; in event of failure to collect the total amount of \$25,000, the amount herein subscribed is to be returned to the respective subscribers:

Name.	Residence.	Am't.
Elmer Terry,	California,	\$1,000.
Wm. S. Butler,	Boston,	\$1,000.

The JOURNAL is informed that Mrs. Butler intends to make an active canvass for subscriptions, and that it is believed the fund can be speedily secured. If judiciously managed, and proper care is used in deciding who are worthy of entering such a home, it can be made a very useful and beneficial enterprise. And from the well-known business ability of the parties taking the initiative the JOURNAL has good reason to suppose that all this will be the case.

R. Heber Newton.

The readers of the JOURNAL have come to feel a warm personal interest in Heber Newton for his manly espousal of the cause of the people, in the grand struggle for existence. His series of sermons on "Woman," unfinished owing to his failing health, attracted wide attention. Miss Frances E. Willard wrote us that she considered them the best ever uttered from any pulpit on that theme. When Mr. Newton gave up work, we asked him to let us know from time to time of his condition. Month after month passed with no word from him until Sunday last, when a letter dated August 7th, was received written from Grindelwald, Switzerland. Although a personal letter, we cannot refrain from sharing a part of it with our readers. Here it is:

"I have many times thought of your kind request to send you some news of my condition and have wanted to do so; but until very lately that condition was so discouraging that it was better not to report it. I was more completely worn out on leaving home than I have ever been. Lay six weeks in bed, stopped at my father's house on my way South, unable to go farther or to do ought but eat and sleep. My voyage did me good and had all things gone well with me, I should doubtless have steadily, though slowly, improved. But a series of troubles followed me. Within a week from landing in Italy (I took the Italian steamer to Genoa), my eldest son was stricken with scarlet fever, and lay at death's door in a dirty Italian hotel, with all my children exposed to the contagion. At the same time came the most unexpected tidings of my dear mother's death, and within a month of my dear father's end. Then followed the sickness of my second son at Lucerne. All this, you can well enough perceive, gave poor conditions for a recovery from nervous prostration. Still I did not again break down under all this strain, but after a while began to improve slowly. Have been now two months among these glorious mountains, and am feeling somewhat of my usual health returning. We stay abroad until Oct. 12th, and I do not resume my pulpit until November, so that I hope to pull through a short winter and then take another long rest and thus gradually repair my strength."

Queen City Park Camp.

This beautiful spot on the shore of Lake Champlain and in the suburbs of Burlington, Vermont, is yearly growing more attractive. Dr. Smith, the president, writes that many improvements are now in progress. On the 29th inst., he will run an excursion train from Lake Pleasant Camp, which closes on that day, to Queen City Park Camp. \$3.00 for the round trip; good for ten days. This must be the cheapest excursion ever gotten up between the two camps, and will no doubt be well patronized.

In strict accord with the settled policy of the JOURNAL to give all sides a fair hearing and not to ignore evidence, even though the witness finds it in doubtful places and with those known to practice deception at times, there appears on the second page an account of demonstrations witnessed at a late séance of Mrs. Elsie Crindle-Reynolds. It may not be amiss to invite our esteemed correspondent's attention to the outfit of Mrs. C.R. now on exhibition at this office, taken from her at Clyde, Ohio, by well-known and trustworthy Spiritualists, who detected her in swindling. Among these articles are six masks representing males and females of different ages; also two wigs, one of flaxen hair from which many locks have been cut by those who were afterwards ready to make oath that their particular lock was cut from the head of a materialized spirit. Two of these masks have been identified by a Chicago observer as the faces recognized in Mrs. Reynolds's circle in this city, and claimed as relatives by his family. This evidence, together with other equally good testimony exhibits the moral character of Mrs. Reynolds but does not prove that she is not a medium for form materialization; it only proves that she will cheat deliberately and persistently. It is evidence that cannot be bluffed in the study of the manifestations and examination of the testimony of those who affirm genuine spirit phenomena in her presence. All physical phenomena should be observed under such conditions that the character of the medium cuts no figure in summing up the result, as the JOURNAL has constantly reiterated.

A contributor to the *Harbinger of Light*, July first, says: "Of the JOURNAL's learned and most spiritual minded correspondents and contributors, we place W. Esamette Coleman in the first rank on account of his truth-loving spirit, which seems to have a 'horror of compromises of any kind.'

GENERAL ITEMS.

Prof. O. S. Fowler, eminent as a phrenologist, passed to spirit-life in New York, Aug. 17th. He was 78 years of age.

W. H. Terry of Melbourne, Australia, who established the *Harbinger of Light*, eighteen years ago, has transferred the same to his nephew, Charles H. Bamford. Mr. Terry has published an excellent paper and should have been well sustained.

Mrs. Mary Lewis, a resident of Chicago for the past thirteen years, and a successful healer, has removed to Omaha, where her husband went last spring. The JOURNAL commends Mrs. Lewis to the friends in Omaha, and Council Bluffs as an estimable lady and excellent healer.

Mr. F. O. Hyzer is at present in Ravenna, Ohio, where she may be addressed by those desiring to make dates for lecture engagements. The JOURNAL is very glad to again do what it has often done before, namely, to commend Mrs. Hyzer in warm terms to societies and committees as an interesting speaker and a woman of the finest spiritual development. No one can know her without having his faith in spiritual things intensified and his soul cheered.

Miss Caroline A. Huling who, during her few years residence in Chicago scored enviable successes in all she undertook, whether it were as office editor, healer, teacher of so-called Christian science, or dabbler in theosophy, has returned to Saratoga and assumed the delicate and laborious duties attaching to the editorial chair of the *Daily Register*. Miss Huling is a young woman of ability and energy; she is likely to make her mark in literature within the next ten years.

A most remarkable story comes from Banks county, Ga., concerning the burial of the late Dr. A. D. Chinault. He was interred at Win's burying ground, near Lula. After the grave had been prepared, the corpse carried to it and the funeral rites performed, the coffin was lowered into the vault, and the grave was just about being filled, when a strange noise was heard that sounded like music from a harp. The crowd was considerably agitated, and a general commotion followed.

No one knew what or where it was. To some it appeared to be in the grave, and to others in the trees. There is no doubt about there being a strange noise heard. The Rev. G. D. Cartledge, who was conducting the funeral rites, says he did not hear the noise, as he is a little deaf, but noticed the congregation was excited and that there was something unusual operating upon the audience.

Wong Chin Foo is a Chinaman who avows himself a heathen without a qualm of conscience or the slightest change in his inherited color. He has some heathenish ways, moreover, that distinguish him from many of the civilized and enlightened children of this Christian country. Some years ago, in his wanderings in the West, he descended on Peoria, Ill., and announced a lecture, the price of admittance being fixed at twenty-five cents. An unaccountable apathy in regard to Chinese heathens prevailed in the metropolis of central Illinois, and the lecture, financially speaking, was a failure. After paying half rent, Mr. Wong Chin Foo had only one dollar with which to meet a printing bill of several times that amount. Instead of using the money to pay railway fare out of the city, he turned it over to the printers whom he owed, and walked out of the city in his artless, heathenish way. There is a tradition in Peoria that he afterward paid that printing bill in full.—*Chicago Tribune*.

W. S. Rowley of 513 Prospect street, Cleveland, Ohio, describes as follows the telegraphic instrument through which he receives messages from the Spirit-world:

"The instrument consists of merely a key, sounder and battery. The key is enclosed in a box, with a slate top and bottom. The sounder sits on the table beside it, say probably one foot away, and the battery on the floor by the table. All three are connected by wires in the usual manner, and it is merely what all operators know as a short local circuit, only that the key is placed in a box cut off from all physical contact. This box, sounder and battery are exposed to full view of every one. The messages come equally as well in full daylight as in darkness, and it can be moved from one room to another or from house to house, and no interference is experienced. I have taken it to a number of people's houses and found no difference as to results. Have had dozens and dozens of telegraph operators try to manipulate it, but none thus far have succeeded, though all can read the messages as readily (or more so) as I can, it happening many times that messages are ticked off to a first class operator while I cannot get a word myself, as it comes too fast and I am only an indifferent reader of the Morse telegraphy, having only learned it as a pastime." Mr. Rowley and his control, Dr. Wells, are doing an excellent work.

"It is manifest," says the *Nashville Christian Union*, "that the Romish church can never be what it once was: the imperial dictator to its communicants; and its authorities will not try to make it such again. The chief business of the organization now seems to be to take care of itself, and this it can not succeed in doing. Its fulminations have lost their power to burn, and its bulls can no longer gore. To consent to take a place on a level with other voluntary religious organizations is to die by suicide; and to refuse to take such a position is to perish by neglect. The papacy can not survive in this age of the world without great modifications of its pretensions, and these modifications amount to a sort of death. There will be, doubtless, for a long time to come a Roman church, but the old Romanism is dead past all resurrection."

The Silver Wedding.

As the JOURNAL's subscribers may in many ways be said to be members of the same household, with purposes in common, and personal interest in one another so far as relates to all that may directly or indirectly have a bearing upon Spiritualism, it seems not improper to give them some account of the twenty-fifth anniversary of the editor's marriage, which was celebrated on Friday evening of last week. Somewhere between five and six hundred letters referring to the event and speaking in very many instances words of congratulation, appreciation and encouragement, and all of them full of kindness and good will, whether expressed in words or not, were received prior to Friday evening. A number of excellent poems written especially for the occasion also came to hand; only the profusion of these poetical offerings prevents their publication.

On the evening of the anniversary, Mr. and Mrs. Bundy entertained at their residence about one hundred and fifty guests, who gathered to congratulate them upon their past, present and prospective happiness. The cosmopolitan, unsectarian character of the JOURNAL's work was well illustrated by this assemblage of friends. While Spiritualists predominated in numbers, there were to be seen in this company, and heartily entering into the spirit of the hour, Episcopalians, Roman Catholics, Materialists, Methodists, Theosophists, Unitarians, Baptists, Universalists, Agnostics and Presbyterians. For the time being the company stood as one homogeneous mass of harmony, with no thought of any differences of opinion. The scene seemed to suggest that good time coming when sectarian bars shall no longer separate people of congenial tastes, noble aspirations and high purposes.

From the huge stack of letters a few are taken, almost at random, for publication. In reading these the editor desires to have his constituents sink all thought of him as an individual, and only remember that as their representative and co-worker he has endeavored faithfully to voice the best in Spiritualism, to represent them honestly, without fear, and regardless of fee or reward. And in so far as he has succeeded, that far he is their representative; and that the words of respect and commendation belong to the impersonal principles for which the JOURNAL and its friends so steadily labor.

AN OXFORD WOMAN'S BLESSING.

BROTHER BUNDY:—I have just received my copy of your JOURNAL for this date, and as I look over the fourth page I find reference to the approaching 25th anniversary of your marriage. Please allow me in behalf of all womanhood, of motherhood and wifehood to thank you for this true greatness on your part, in publicly sharing with your numerous readers this acknowledgment of appreciation of your wife, your companion and co-worker in this earthly battle. Your editorial remarks on the event may seem quite commonplace to you, but I am sure you will never while here in the form be able to fully understand the length, breadth and depth of those words—how they will go out over sea and land; how they will reach, with something akin to joy, deep down in many a heart never blessed with a look or word of appreciation. May you both be spared to enjoy each other's companionship, and make brighter and lovelier the pathway with every coming anniversary from the rosy morning of the first wedded day, down the hill to the crimson sunset of old age. May the awakening on the other side be 'mid the ever living fountains of youth, with an eternity for love's honeymoon. With my heart running over with best wishes for you both.

I remain very respectfully,
MRS. S. GRIFFITH.

North Bend, Ohio, Aug. 13th.

WM. EMMETT COLEMAN:

I am confident that I voice the universal expression of the lovers of sound, healthy Spiritualism everywhere, in saying, "God bless Mr. and Mrs. John C. Bundy, and long may health and strength be theirs, to continue their beneficent and indispensably valuable life work."

MRS. C. T. COLE, MOUNT PLEASANT, IOWA, closes a very beautiful letter thus:

... May the years to come be enriched and glorified by the consciousness of many lives ennobled, uplifted and strengthened by the fact that you two have walked so long together, and that your dual life, rounded and luminous, is like a star for the guidance and inspiration of those who wander in darkness.

THE MINISTER'S BLESSING.

Rev. D. C. Howard, an Episcopal clergyman at Mount Pleasant, Iowa, who performed the marriage ceremony writes:

... Is it possible that twenty-five years have passed since I joined in the bonds of matrimony Col. John C. Bundy and Mary E. Jones? May many more happy years on earth be yours. I send my blessing for you and your wife and children.

MRS. E. R. DYAR, TRANCE SPEAKER,

from her summer home at Rhinebeck, N. Y., sends congratulations, and says:

... Among your many subscribers none can wish you greater happiness on the occasion.

FROM DR. N. B. WOLFE, CINCINNATI, OHIO,

I very sincerely congratulate you... and regret I cannot personally join in celebrating the event in your home; I will be present in spirit.... May you live long and prosper.

PROF. J. B. TURNER, JACKSONVILLE, ILL.

This aged educator and philanthropist who had made his mark on community before the JOURNAL's editor was born, writes:

... I have not read your paper for ten years, with more care than given to any other in the land, without exonerating both the editor and all connected with him of all evil purpose.... I congratulate you for the vast good you have done, and are doing; and express the hope that you will live forever to prosecute the same good work; as I have no doubt you will, if not here, in some other and better world. I have no faith to believe that God is going to give up the work of truth and righteousness in this world, or in any other one.... I owe you a great debt, and if I live eighty-five years longer I intend to go up to see you both, on whatever planet you may be. Meantime may God bless, guide and prosper you.

GILES B. STEBBINS, OF DETROIT, writing from Basliff Park Camp where he is acting as chairman this month, says:

... Whole pages might be filled with poor words, which would fail to tell how I appreciate your past, and hope still better things in your future. You have wrought long and well for certain truths which you hold precious, and have aimed to be fearless and free and wise. Your aims and hopes have been held in common, in such husbandly and wifely way that you have been faithful and loving helpmeets to each other. Well have your twenty-five years of wedded life become as "pictures of silver," and well may time come for "apples of gold" in the quaint Hebrew phrase of the Old Testament. My wife will say her own word to you. What I have written fills but a brief page, but it means a volume of earnest good wishes.

HORACE HOWARD FURNES:

Ab, dear Bundy, how deep and how high, and how long a happiness! I wish to you and yours on this blessed silver anniversary.... You may be very sure that next Friday I shall wish hourly joys to be still upon you!

GEN. JOHN EDWARDS, WASHINGTON:

Your married life so far has been crowned with felicity. May you live many years more, to the golden period, enjoying health, happiness and prosperity, spreading the truth and doing good to others as now. May the good angels protect you. With sentiments of the highest esteem I remain sincerely yours.

DR. W. B. HART, OF GREENWOOD, ILL:

... It is when I think of woman's friendship and what it implies, that my agnosticism falters, and the old faith of my youth and my kindred revives. Twenty-five years of happy wedded companionship, such as I infer yours has been, is the acme of human bliss, and, as a consequence, well worthy of a God. You and Mrs. B. have now reached the summit of the mountain. I have touched its base on the other side. In one year, should life continue, I and the one who has shared my joys and my sorrows expect to celebrate our golden wedding. That you and the companion of your youth and mature manhood may travel life's journey together until in turn you shall witness the consummation of yours, is my fervent wish.

E. P. POWELL, CLINTON, N. Y.

This preacher, essayist, newspaper writer, philosopher and farmer sends these words:

I congratulate you on the fulfillment of one-quarter of a century. It's a grand thing to be a man so long a time even if you have no assured future. But your eyes, my dear friend, are in your forehead and not in your backhead. What a fine thing it was in the very earliest of our Aryan ancestors to call right sort of folk, upward-looking—a true man was "the upholder"; the shiftless nobody was simply a human being.

So, so, my friend! and don't a decent sort of life all look ahead too?—get full of prophecy and promises? Immortality is only life running on—the fulfillment of necessary sequences. It lies in the nature of things. Death can't slip out a fellow that is full of causes—those causes must go on to consequences.

Give my kindest regards to the woman who finished the making of you. May you see your golden wedding this side the first door, and fill the whole twenty-five years in a square fight, coming out stout at the end.

PROF. ALEXANDER WILDER:

I send you greeting for the day and event. I have been, entertaining myself with the surmises as to whether the girls and boys who greeted you a quarter-century ago will be among those who congratulate you now. Very many of them are doubtless in other fields and you find yourselves in a circle new in all essential particulars. I doubt not however you have been the bees to distill the honey as you went along; and experience supplied the bitter which made its flavor more exquisite.... The sister who interpreted the story of Eden pointed out as its moral, that man with a wife lost Paradise. He never told us that that was what she came for; and that the man never regretted the exchange of a grove for a woman. So said the millions coming since; so say we all of us. Rather than lose our Eve we would eat all the fruit in the Garden.... A happy nuptial pair has always been my admiration: the man and woman who can be each other's companion for a lifetime are, sadly enough, too rare. We believe in you, and hope for you.

JAMES VILLA BLAKE,

Minister Third Unitarian Church Chicago, sends greeting in the following terms:

... Let me send you herewith my fraternal greeting, and to you and Mrs. Bundy together my sincere good wishes, and my hope that the golden circle will complete itself for you together on this earth; for it is a very good earth, and you are among those who are striving to fill it with good things and good thoughts.

MRS. MARY V. PRIEST:

When two lives have rounded into one, as I feel yours have, they are to be congratulated every year, that one more link is added to the endless chain. Twenty-five" only adds a silver link, which sanctifies and binds all behind it, beautifies and strengthens all before it; till in the chain of evolution, that which was a silver thread in youth becomes at last a golden bond.

DR. EUGENE CROWELL:

... I congratulate you on the completion of a quarter of a century of married happiness and of usefulness, and hope that another quarter-century of like happiness and increased usefulness may fall to your lot.

ACROSTIC, BY MRS. SARA A. UNDERWOOD.

Joyous with hope was youth's bright bridal morn; Of "Love's young dream" fulfillment sweet and dear; Hands joined where hearts by love were earlier drawn;

New duties greeted with no cloud of fear.

Ah, well might sympathetic guest and friend, Nuptials like yours with joyful hearts attend— Dual no more, your lives in one did blend.

Much more, though, should we celebrate this day, Arms and crown of twenty-five blest years— Riches' noon's splendor than the morning's ray: Young, evermore, are they whom love they bear.

POEM BY HON. ABRAM H. DAILEY:

J. Madison Allen writes: "Since leaving the far South, I have been busily occupied through June, July, and a portion of August in Indiana, mostly in Evansville; but have also visited Boonville, Christian, Rockport, Grandview and Owensboro, Ky."

Dr. J. K. Bailey lectured in Washington Territory during July and the first part of August, and at Victoria, B. C., on the 11th and 14th. The Daily Colonist of that city speaks of his audiences as enthusiastic. Dr. B. is now in Minnesota but may be addressed, for fall and winter engagements, at Scranton, Penn.

After talk and light and locomotion by electricity, what? That great, invisible, imponderable agency, if not spirit itself, seems nearly enough allied to it to be its immediate predecessor in the line of forces. Let us not be too cocksure that the stories of spiritual levitation and transmission of solid substances are not the precursors of things more wonderful than are dreamed of in our philosophy.

Boston Herald.

VII.

From whence these vast formations, These wonderful creations Which we behold,

John and Mary?

From chaos. We are told That Jehovah's law doth hold,

In the rise and fall of nations, As in these vast creations,

John and Mary.

VIII.

Thus as you stand beholding The circling years unfolding

No seeming plan,

John and Mary,

Remember that in man, Jehovah's will and plan

Are unfolding;

His mighty arm upholding;

John and Mary.

IX.

And now the clouds are lifting; While you the chaff are sifting:

Do it well!

John and Mary;

For every grain shall tell,

And the mighty measure swell;

For in sifting,

The worthless chaff is drifting;

John and Mary.

X.

And when you are reflecting, All theories dissecting;

You will find

John and Mary,

That the mastery of mind Which shall elevate mankind,

Is detecting.

That man is God reflecting,

John and Mary.

XI.

Behold! you now are sowing. The seed for future growing

In the spheres,

John and Mary;

Where men in tears, doubts and fears, Go hungering through the years

Without knowing.

Where the bread of life is growing;

John and Mary.

XII.

Now blessings are descending; While angel forms are bending

Over you,

John and Mary;

In plighted troth anew,

Life's journey you pursue,

To the ending.

Angels are defending you,

John and Mary.

Spiritualism in the Churches.

The ground covered by Mr. Jesse Shepard in his paper contributed to a late number of the JOURNAL is being thoroughly traversed by others, showing that the field is one for wide differences of opinion, even among Spiritualists. In last week's JOURNAL Messrs. Green and Dawbarn expressed themselves, and in the current number Mr. Hudson Tuttle, Dr. Bowker and Mr. John Hooker give their views with clearness and force.

The questions involved are of great importance, worthy the profound attention of every sober mind, and the JOURNAL hopes they will be fully handled through its columns by those whose experience and ability fit them for the task. It is to be hoped that the discussion will not become acrimonious nor heated, but will be conducted with befitting gravity and decorum, and in that spirit of brotherly love which should possess all who are competent to speak in the case.

J. Madison Allen writes: "Since leaving the far South, I have been busily occupied through June, July, and a portion of August in Indiana, mostly in Evansville; but have also visited Boonville, Christian, Rockport, Grandview and Owensboro, Ky."

Dr. J. K. Bailey lectured in Washington Territory during July and the first part of August, and at Victoria, B. C., on the 11th and 14th. The Daily Colonist of that city speaks of his audiences as enthusiastic. Dr. B. is now in Minnesota but may be addressed, for fall and winter engagements, at Scranton, Penn.

After talk and light and locomotion by electricity, what? That great, invisible, imponderable agency, if not spirit itself, seems nearly enough allied to it to be its immediate predecessor in the line of forces. Let us not be too cocksure that the stories of spiritual levitation and transmission of solid substances are not the precursors of things more wonderful than are dreamed of in our philosophy.

Boston Herald.

By HUGH T. REED, U.S.A.

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The Y. P. S. S.

To the Editor of the Religio-Philosophical Journal:

Mr. Geo. Chapman, of Sheffield, Eng., will address the Young People's Spiritual Society again next Sunday evening. All those who have not heard him lecture should be present on next Sunday evening, as he is one of the finest trance speakers ever heard in this city. Mr. Chapman addressed the society last Sunday, his subject on that occasion being "Christianity and Spiritualism." It was the largest meeting ever held by the society since it was organized.

AURORA OBERKIRCHER, Sec'y.

To the Editor of the Religio-Philosophical Journal:

Your correspondent had the pleasure of attending the Young People's Progressive Society last Sunday evening, at the hall on 22nd street. Mrs. Ella M. Dole, one of the best test mediums on the West side, occupied the platform, and addressed the audience. This was Mrs. Dole's first attempt, and it was a success. The encouraging words of advice given to the Society were indeed animating, and the beautiful symbols and tests made the evening one of the pleasantest. She interested her audience throughout her lecture.

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Mrs. Dr. Elliott, of Englewood, formerly of Toledo, Ohio, will occupy the platform next Sunday evening. Mrs. Elliott is a highly cultured inspirational-speaker. Her subject will be: "Who will roll away the stone from the door of the sepulchre?" Mrs. Ada Foote, of San Francisco, will appear before the Society on the 11th, 18th and 25th of September. This is one of the most successful societies in the city, and it is safe to prophesy that it will accomplish a grand work.

CELIA.

In an article on the "Sixteenth Amendment" to appear in the Forum for September, Senator Ingalls will set forth the arguments derivable from history and from political science which go to show the impropriety of extending the right of suffrage to women.

The author of "John Halifax, Gentleman" (Mrs. Cralk), will present in the Forum for September, a woman's estimate of the distinctive mental and moral characteristics of men.

Prepared by a combination proportion

Passed to Spirit Life.

(Continued from First Page.)

mortal remains, for this day shall then come to you the starting point in a newer and a better life, and being informed by death of the duties of life you shall be better able to fulfil your purposes while you are here upon earth.

Then in the name of goodness, virtue and truth; in the sacred name of brotherly kinship and soul friendship, of the divine presence of the angel world, and the supreme government of Him who rules all, let us ask you, as we close, to consecrate your hearts and lives anew upon the altar of truth, humanity and goodness, so that soul may grow to soul in greater kinship, hearts incline to hearts in deeper and more true sincerity, that life may round out and beautify in sweetness and glory until, indeed, the noble brotherhood and sisterhood of human nature shall become consummated and realized in the hearts and homes of all mankind.

Then our brother and our sister, and each and all of you, look upwards to that fairer and better home! the beauteous faces of the angel world are looking down upon you; the glory of that upper life comes nearer to you than you sometimes think; and when nature claims the outer garment, she has loaned to you, the diviner parent, will carry you forward to a higher and better estate, where all the mind and consciousness of being still existing shall go on unfolding to sweeter and grander natures still.

Over there, on the evergreen shores, in the company of the great brotherhoods, you shall all stand, and the death and loss of your material garments shall be no more considered than the casting off of the clothes you have outgrown or outworn. In the bright beyond of the greater home each one shall find those who have gone before. The tender ties that death seems to have disrupted shall there be reunited—nay, shall be found undimmed and undisturbed; soul shall beat responsive to soul, and heart to heart, over there under the sunlight of the eternal truth. Man shall go onwards in the bonds of eternal brotherhood and soul relationships, joining hands and hearts with us.

Deep within the soul of things echoes the voice of God; bend your ears that you may catch its tones; incline your souls that you may receive its inspiration as it reverberates within the inmost recesses of your being. And your souls responding to the inspiration of eternal being itself, learn that life is the eternal reality of being, and what the world calls death is but change,—is but a stepping stone to greater being that lies beyond it.

May the blessings of truth, the inspirations of God, the ministry of angels, and the loving remembrances of your dear brother's life, animate your hearts and incline your minds to righteousness and goodness, henceforth and forevermore, is our earnest and hopeful plea in the name of humanity, truth and God.

Jesse Shepard on "Spiritualism in the Churches."

BY HUDSON TUTTLE.

Most deeply is it to be regretted that Jesse Shepard wrote and published the article under the above title in the RELIGIO-PHILOSOPHICAL JOURNAL of Aug. 13th; to be regretted for he has been regarded as a friend of Spiritualism, and its most bitter enemy could not write anything more damaging. His article is a blending of undeniable truths, assertions that present the worst side of the cause, apparently champions, and views from standpoints not occupied by Spiritualists. Mr. Shepard may go into Catholic churches and gain great applause by his inspirational singing. His voice is attuned to the measure of Catholic hymnology, and he renders its music in an unusually superior style. His performance is in direct line with the church customs and methods. He glories over his success. His friends glorify him for his success; yet it would be a parallel case if Mr. Morse should go into a Catholic pulpit and preach under the influence of Loyola a sermon blue with Catholic theology, hell, devil, purgatory and the immaculate mother! The Catholics would be pleased, and that they were, would be positive proof of the worthlessness of the performance, so far as any good to Spiritualism is concerned. What an aspect that would present of Spiritualism. What has Spiritualism come for? Mr. Shepard answers:

"After many years' experience, I answer them this question, that Spiritualism has come to strengthen the churches."

He complains of want of reverence, and says:

"Those who are really interested abide in the bosom of the churches."

His conclusions are:

"A religion which is run by fanatics can never receive accessions except from the fanatical and ignorant classes. If Spiritualism is not respectable, there is no law in the land to prevent Spiritualists making it respectable. But the truth is that no one seems to care much, if we except a few who have from time to time raised a note of warning, what becomes of the cause intellectually. Its teachings do not inspire reverence, but instead a kind of go-as-you-please walk 'round, composed of semi-materialistic agnostics, anxious phenomenal inquirers, cranks, and a slight sprinkling of thoughtful minds, who after witnessing all they can in the lecture room or on the rostrum, become either disgusted or tired of the shocking grossness of the phenomenal plane, or retire into the churches and become members of orderly and harmonious congregations."

And yet, preceding this condemnation, he affirms that this same despotic Spiritualism has had a "success unknown in the history of previous religions!" Success! when its end and aim is to "strengthen the churches!"

Jesse Shepard is all at sea as to the significance of Spiritualism. It is not to build vast cathedrals, for the "harmonious" voice to roll through frescoed arches. That has been done, and the world has wearied of the torture of it. Singers as good as Mr. Shepard have for a thousand years united with the roll of the organ, helped produce that reverent spirit he prizes so much. Evidently vanishing as it is, something more has been wanted. "It is not to build vast universities where 'mediums may be taught'." Any free, unsectarian college is all the Spiritualist demands. He does not ask nor desire a spiritual college, a sectarian university, but one as broad and free as that which Leeland Stanford will give the Pacific slope for the people, and for all the people.

Spiritualism is for the whole world, and is not bound in narrow lines. The true and thorough Spiritualist feels the need of organization, in no such sense as Mr. Shepard seems to think essential. He feels less the necessity of having something to lean on for support. He is not obliged to have his reverential feelings excited by the light of stained windows, intonations, groaning organ and choirs of unsexed singers. He stands in the

ranks with such men as Huxley, Darwin, Spencer, Tyndall, Wallace and Proctor, knowing that the so-called reverence, that of the bowed head and bended knee, is mockery or the lingering servile superstition of ignorance, and at best a poor shadow of the adoring spirit bestowed by the contemplation of the universe of causes.

True Spiritualism presents a strong phenomenal side. True Spiritualists first demand phenomena; many stop there. Are they to blame? Since the advent of Christianity the generations of men have been taught that belief was all, and to hear from the Spirit-world impossible. Now the door opens; they face the reality and rejoice at the evidence which makes faith a certainty. The problem of death is solved. The loved exist and return. Glorious fact! We have been so long in the black dungeons of doubt, we are content with this bare knowledge. The sun glows in the heavens and dazzles our eyes. We see only our lost ones, and are content.

Oh! yes, we may remain in the church, or we may go from it. Our associations may all be there, and we say the dogmas and forms are nothing, here or there. They do not bind us. We will not go out of the old path, but carry our priceless treasure in the most sacred recesses of our hearts.

We may not be of the church, and hardened skeptics. Then is our experience more intense, our joy the greater, when knowledge replaces the gloom of doubt; but then we may not feel it our duty to unite in organization. Our heaven-born truth is nothing for us to unite on for the purpose of proselytizing. The churches organize to proselytize; they have dogmas and doctrines, we have none! We know that knowledge is wanted, not cathedrals, intonations and sweet music.

Yes, Spiritualism has made astonishing progress in forty years. Despite its ignorance and "shocking grossness," it has converted more than Christianity had when Constantine waved the sword of compulsion beneath the banner on which was written,

In hoc signo vinces. It has not wholly appealed to the ignorant. Such men as Wallace, Crookes, Varley, Butleroff, —— names enough to fill a column, would not exhaust the list of those eminent as scientists, philosophers, statesmen and thinkers who have accepted the claims of Spiritualism. In fact, it is not the ignorant, but the refined and educated who are attracted.

Those who stop at the phenomena may be converted, for there is a philosophy whose depth no mind has sounded, whose height no mind has reached. Mr. Shepard says:

"There are two kinds of people who curse Spiritualism by their examples: the vulgar rich, who know it all, and who long since have ceased to give, and the fanatical phenomena hunter, who never rises to anything better."

There is a third; it is composed of the remarkably fine mediums who in times past used to charge from three to five dollars for a sitting of ten or fifteen minutes, and now are willing to accept one or two dollars for a sitting of half an hour. In short, the mercenary class, who make mediumship a business for selfish gain. There is a fourth: The carping critics who see little of the good, the beautiful, the satisfying in Spiritualism, but point out its defects, the shortcomings of its believers, and while doing nothing themselves are bounteous in suggestions as to what others shall do; who are consciously or unconsciously the allies of the foe, and have done more than all other influences combined to bring the cause in disrepute before the world.

A cause so strong that, according to Mr. Shepard's own words, it has taken the churches bodily and lifted them up to a plane so broad and liberal that a Spiritualist need not go out because a Spiritualist, may throw aside belief in endless punishment, the devil, hell fire, the atonement, and a dozen other doctrines, and yet remain to enjoy the fellowship of the members! Lifted the churches so far that the need of distinctive organization is not felt as it was twenty years ago! It has silenced the voice of the minister on the subjects of hell, devil, eternal punishment, the wrath of God, and brought the churches face to face with the primitive Christianity so long lost sight of; a Christianity free from creed or organizations for selfish ends, the aim of which was to become pure as the angels of heaven and baptized in the fountain of divine love.

A rejoinder to Jesse Shepard.

To the Editor of the Religio-Philosophical Journal:

I am usually well pleased with the sentiments expressed by the numerous writers for the JOURNAL. For candor and culture in the utterance of their thoughts there is seldom cause for regret, but the last two papers are to me greatly marred by contradictory and unsupported statements in the articles of Jess Shepard and Alfred A. Green. I speak as a Spiritualist with none but the kindest thoughts of these gentlemen. Of Mr. Green I know nothing only from his pen, and I am truly sorry that he should need to ask, "Who and where are the Spiritualists?" The solemn tone of his article suggests a disappointed and disgruntled experience in his search for his brethren. I have spent no time or money in hunting up Spiritualists, and yet I find them almost everywhere I speak the beloved name. They are not in hiding nor ashamed of the name. Because Mr. Green's little canon is scuttled and gone down, there is no good reason for him to cry "sinking ship" of the grand old vessel that is headed to port with no lack of sail or momentum to bring the world safely into harbor. Mr. Green and Mr. Shepard both seem to be in the same "boat" with a certain Demetrius who feared that the preaching of Paul would destroy the "gain unto the craftsmen."

Consistent Spiritualists are more anxious for the spread of the truth even "among the churches" than to stand on "planks" or "platforms." A national organization for social and spiritual ends would no doubt prove a blessing to the cause, but the creation and perpetuation of anything like a "creed" would prove a blighting evil. Nothing so manifestly now prevents the churches from accepting our sentiments in full, as their Medo-Persian-Creeds. If all the havoc upon our societies, that is depicted in the words of Mr. Green and Mr. Shepard should really befall us, we would rejoice in the end reached by our influence. Their sad refrain, that when the world is converted to the glorious truths of Spiritualism, those who have been leaders and have endured the "burden and heat of the conflict," will be left out in the distribution of the honors, contains no chill for our zeal in the good work. If our eyes are permitted to "see thy salvation" we shall stand in peace as we shout "harvest home." Mr. Green is too busy with some personal affair to read aright the historical facts of the subject about which he assumes to give information. Nothing can be wider than the mark that his talk of "millions" who have become converted to Spiritualism and have gone back into the churches from which they emerged. I can readily see how a person

can be a true convert to the malt facts of Spiritualism and still remain in the old church with the hope of helping others to come to the light, but I am without evidence that a single person who has taken time to study and witness the facts as they are to be seen and known, has gone back to the beginning elements. Persons who have come to us from inconsiderate pressure are really not of us, and when they go out from among us we suffer no loss.

Now of Jesse Shepard I know somewhat more than of Mr. Green, and shall hope to be pardoned if I indulge in a plainer speech. I avow no personal ill feeling toward Mr. Shepard, but of his methods I have decided convictions. I have been at his circles a number of times and have honestly sought to gain evidence of his mediumship, but must confess that I found nothing that brought conviction or even a sense of awe or mystery. My personal relation to him however cuts no figure in what I have to say about his article on "Spiritualism and the Churches." I am perplexed with his article. To understand him as having lost caste and business among his old associates and in search of a wider and more congenial field to ply his craft, would no doubt be uncharitable and misleading. He bemoans what he declares to be a fact, that "Spiritualism is in its wild race after physical phenomena, is playing directly into the hands of liberal orthodoxy." If this be true he must be one of the chief offenders. All who speak of him to me, understand his claim to mediumship to rest on "physical phenomena." I am quite sure that I have heard him make the claim that his hands were made to execute music on the piano by a force imparted to them by the spirits of old musical masters, and that his voice was made to produce music entirely beyond the range of his natural powers and knowledge.

What has come over Mr. Shepard that he should write such an article? Has he been converted back into the church? It may be possible that he has come to see that the "best minds" are not swift to leave the churches in which they are already perplexed with doubt, and embrace claims like his "physical phenomena" where no light is permitted to reveal the facts of his séances. If Mr. Shepard will take it kindly, I will suggest to him that a little close investigation just here will solve most of the points raised in his article. We do not intend that he shall be allowed to abandon this "sinking ship" and escape into the soft embrace of the churches without letting him and his new-made friends know that we are posted in his art of obtaining "boodle." From his downy pillow in his quiet church retreat, he barks back upon our people who have nursed and fed him for many years the charge that "our mediums are sadly lacking in that most necessary knowledge of the nineteenth century, which is to be derived from a judicious perusal of the very best books, and the development which springs from conversational intimacy with polished and cultivated intellects."

How true it is that Mr. Shepard has been able to pocket from our honest and unsuspecting people fifty dollars per night, while Lynn C. Howe and Mrs. Watson and a host of others have obtained but a scanty support. It is admitted that Mr. Shepard is "skilled in the art by which he has obtained his 'unique home'" on the Pacific slope. Let us go to one of his séances and witness the crafty presentation of his "physical phenomena." The light is just sufficient to permit the comers to recognize each other as they enter the room. Some zealous partner of his joys (profits) is heard to suggest that Mr. Shepard is "under control" and all should be quiet. A funeral veil seems to cover the company, and all talk of dead parents and departed loved ones. The grave of Moses is symbolized as he sleeps over against "Bethpeor in the land of Moab." The weird aspect does not hinder Mr. Shepard from keeping an eye to the arrangement of the circle so as to bring the best "physical phenomena." The light is now put out and the circle asked to join hands "in the total darkness," by which each is understood to pledge not to grab the "physical phenomena." The "control" (Mr. Shepard) announces as the first piece on the programme, "The Egyptian March," composed thousands of years before the art of music had a "note," "flat" or "sharp," and before the Hebrews in sadness "hung their harps upon the willows." This "Egyptian March" sounds on the ear cultured in music much like the rattle and bang of a Bull Run fight. But in deference to the occasion and the supposed presence of the dead who knew nothing of the art, you must call it "beautiful." Both hands and both feet of a strong, six-foot man are employed to produce these "physical phenomena." With all doors and windows locked and key holes corked, no wonder that the medium "gets hot."

Now, if there was anything in all this to inspire awe or mystery there would be some compensation for a suggestion that it might be honest and well meant. Now listen while the guitar and piano are both heard at once, with the claim that a spirit has the entire charge of the guitar. Any person not dazed by the sombre surroundings, and the order limit is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the editor will please draw a line around the article to which he desires to call notice.

BLESSED BE DRUDGERY—A Sermon. 2c. Fall term begins Sept. 21. For circulars address Mr. Booth, Chicago, Ill.

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NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The interest at this camp meeting may be said to be at white heat for this season, the attendance being fully up to anything that has ever been at Onset. Sunday, August 14th, was set apart for Mrs. H. J. T. Brigham and A. A. Wheelock as our speakers. Thousands of people came from Cape Cod and Cottage City, as well as from Boston, Taunton and New Bedford, and their connections, to listen to their words of counsel and instruction. At 10:30 A. M., Mrs. Brigham was greeted with a perfect sea of up-turned faces, and in answer she gave one of her beautiful, practical lectures upon every-day life, taking for her subject, "Consider the Lilies." At the

close of her lecture Joseph D. Stiles, who the past week has been giving his usual demonstrative platform séances, followed. He was in his best mood, and as "Swift Arrow" opened the door to his mediumship, the spirit friends could hardly wait, one for the other, in such haste were they to report themselves.

AFTERNOON.

At the close of the concert by Carter's full band there was one of the largest audiences that ever convened at Onset, ready to listen to A. A. Wheelock, but it was to be disappointed—Mr. W. had not arrived, and from our best knowledge of that gentleman we know that he had a grave excuse for his non-appearance on that occasion. The vast audience, however, was treated to a short lecture and a long séance, by J. D. Stiles, that filled the bill well, some 150 spirit friends reporting, all but four of them being fully recognized.

Sunday, the 28th of August, will be the closing day of this camp meeting, A. E. Tisdale and J. Clegg Wright, the speakers.

We have had beautiful weather since the first of the present month—all that could be desired. The nights have been cool and comfortable, the thermometer settling down sometimes as low as 55 degrees, necessitating extra bedding. Local rains have visited us just enough to keep mother Nature in her very best attire, free from dust and beautiful to behold as well as to enjoy.

Prof. Cadwell has been having very good audiences at his mesmeric entertainments, giving good satisfaction. The professor is doing some good work in Spiritualism, at all times defending what to him appears to be pure mediumship, and always just as ready to expose simulations. He advertised to give a lecture on Monday evening, the 15th, on the "True and False of Spiritualism," on which occasion he intended to expose some tricks-in-letter reading that had been perpetrated at Onset, but he was unable to secure a hall for that purpose, resulting in the sustaining of a trick and defeating the expose.

MEMORIAL.

The friends of the late Dr. Isaac Greenleaf met at the Greenleaf cottage, South Boulevard, on Thursday evening, the 11th inst., to hold an hour's converse in memory of one who had given many years to the cause of Spiritualism. The parlors were well filled, and music, song and heart-felt remarks were offered by those present. C. W. Sullivan was present, and yielded to the control of the doctor, who gave unmatchable evidence of his presence on that occasion.

Miss Susan H. Nixon, author of "Summer Days at Onset," is spending the season here, in company with her mother and sister.

Miss Flora B. Cabilio, of Washington, D. C., is staying at Union Villa.

D. F. Hall and H. C. Wilson and wife, of California; S. B. Watson and wife, and E. F. Slocum and wife, of Chicago, are here.

Mrs. E. W. Guilford, of Cincinnati, Ohio, is at the Bellard cottage.

The Jubilee Singers gave one of their sacred concerts at the Temple last Sunday evening, that was a perfect success. Large audience and choice singing.

Warren Sumner Barlow, the poet, of Paterson, New Jersey, is spending the hot season at Onset.

Dr. A. J. Hahn, of San Antonio, Texas, is at the Glen Cove House.

The following are registered at Hotel Onset: G. W. Marko, Chicago, Ill.; Thomas P. Beals, Portland, Me.; Wm. B. Morgan, wife and child, C. J. Speck, J. M. Bago, New York; S. N. Bennett, Cincinnati, O.; E. G. Goddard, East Saginaw, Mich.; Thomas Barnett, Indianapolis; Mrs. P. Anderson, Chicago, Ill.; also Judge C. N. Wood and wife, A. Mitchell and wife. Madam Hernandez Ricard is here on her annual visit, at Old Pan Cottage.

DEATH OF MRS. TYLER.

On my way home from Onset last Monday, I learned in Boston of Mrs. Abbie M. H. Tyler's sudden passing on to spirit-life, which is a severe loss to the cause of Spiritualism at the present hour, for Mrs. Tyler was in the midst of a noble work, doing all she could to lift our cause from the mud and mire of simulated mediumship, with which she has been brought in contact at the Temple séances in Boston. Although my acquaintance with her was somewhat limited, I find that her whole soul was engaged in the work she had undertaken, and that she was laboring for principle's sake, and not for the loves and fishes. She knew full well the anathemas that were to be cast in her pathway by the army she had assailed in exposing their nefarious business, and who dreaded her more than all others in that city, but she now rests from earthly strife, and in her renewed labors in the Spirit-world she will not be misjudged. W. W. CURRIER.

Aug. 18th.

SPECIAL NOTICES.

THE RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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